

Calvinist Contact

An independent Christian weekly

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Thinkbit

My mother never felt old, she told me — until I started to respect her.

From: Henry Karsten, Brighton, Ont.



In this issue:

Mother's Day is May 13, but mothering should be valued every day pp. 10-11
 An Estonian Canadian laments for his native land p. 12
 Can your church accommodate people with disabilities? Does it p. 13

Campus chaplain infiltrates Toronto university



Photo: Courtesy ICS

Chaplain Derk Pierik brings whole-bodied witness to the university.

Robert VanderVennen

TORONTO — You can often find Rev. Derk Pierik in his office on the University of Toronto campus. But not always. Pierik thinks a campus chaplain — which is what he is for the Christian Reformed Church — should bring the presence of God into the university structures and to the pressure points where right and wrong conflict on the campus.

Pierik's main mission is to serve students on the campus, mainly to counsel students who seek him. His second priority is to show how the Spirit of God can bring blessing in a secular and sophisticated arena like the modern university.

So he and other chaplains have met twice with President George Connell, once in the chaplains' office, at which time Pierik urged the president to make better use of the chaplains. Pierik and another chaplain recently met with the vice-president for student affairs and several deans to consider how best to deal with high-pressure cult evangelism, a major concern on the campus.

After meeting with the chaplains, President Connell has become very supportive of them. He has asked them to extend their services to the university's other two campuses, Scarborough College and Erindale College. A year ago the chaplains were asked to offer the formal prayer which occurs at all university convocations.

Recently the chaplains organized a campus memorial service for victims of the Montreal student massacre. They

also took part in a university-wide discussion of sexism on campus, set up partly as a response to the massacre. Pierik and another chaplain are also part of a five-person team of mediators of sexual harassment charges at the

university. If the university's full-time sexual harassment office is not able to resolve a problem of alleged harassment, a mediator can try to help the parties resolve their problem so that See UNIVERSITY CHAPLAINS — p. 2.

Christians urged to support pro-life abortion law amendments

C.C. Staff

TORONTO — Four pro-life amendments to Canada's abortion bill, among the 30 amendments to Bill C-43 placed on Parliament's order paper, have reached there through the initiative of the Christian advocacy group Citizens for Public Justice, reports Gerald Vandezande, CPJ's public affairs director.

The aim of CPJ's amendments is to strengthen the legal protection of the unborn and to clarify the health standard to be observed by doctors when they must decide whether an abortion is medically necessary, says Vandezande.

A number of the other amendments proposed to Bill C-43 would weaken protection for the unborn.

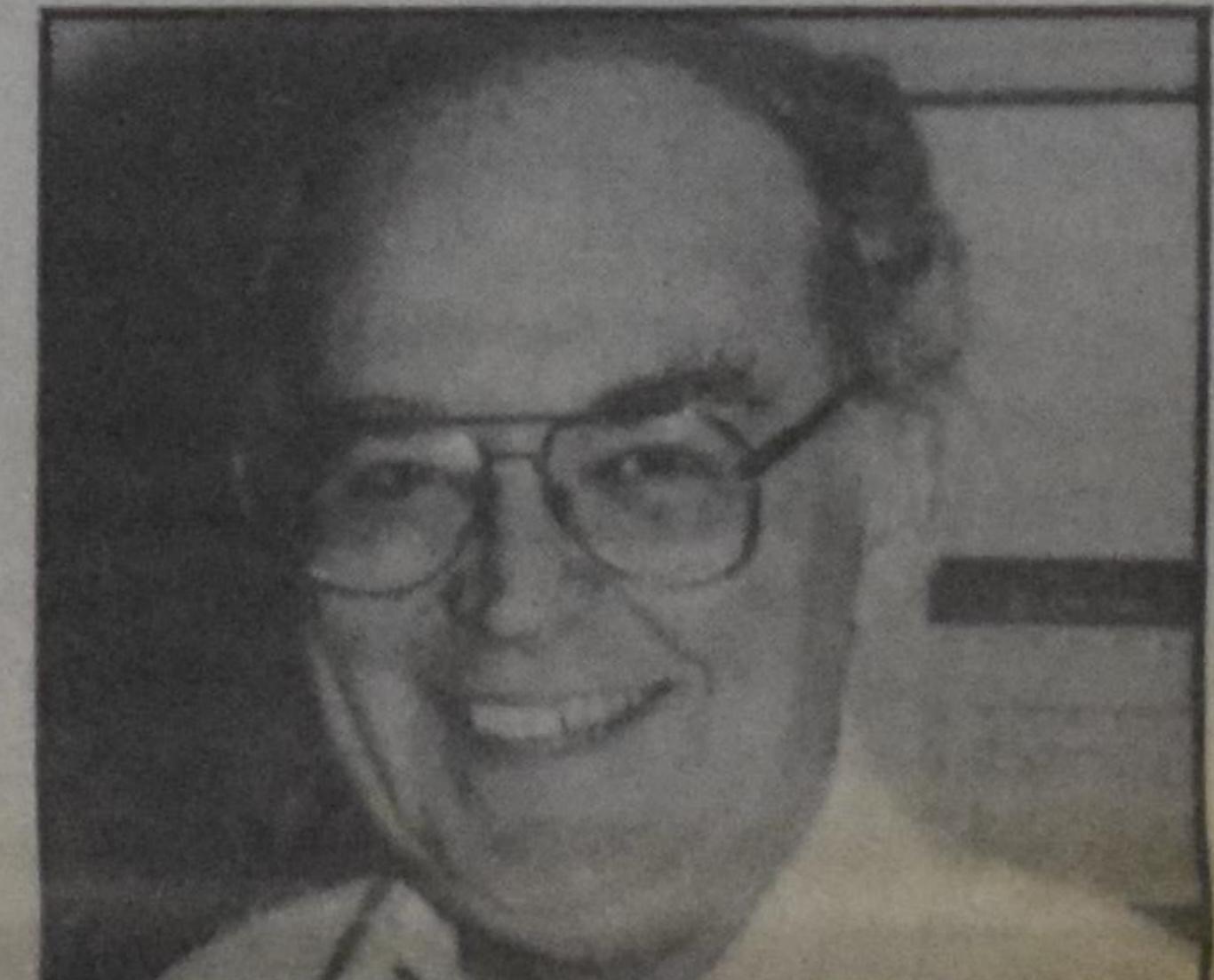
Two of the CPJ amendments would change the wording "if ... the health or life of the female person would be likely to be threatened" to "likely to be seriously threatened and the medical practitioner has concluded that there is no other medically acceptable treatment to alleviate the health risk."

Another amendment proposed by CPJ in its brief to the parliamentary committee in March is to change the definition of health from "physical, mental and psychological health" to "physical and mental health." This would make the health definition tighter and give criteria that physicians are trained to work with.

Two other CPJ-initiated amendments were introduced by MPs but were promptly ruled out of order by the Speaker. One amendment would have changed the opening clause of the bill to read, "Every person who induces an abortion of a human fetus on a female person is guilty of an indictable offence" Adding the words "of a human fetus" would make clear that what is aborted is human. That fact is not stated in the bill as proposed.

Abortion should be seen in societal context

CPJ also wanted the bill to require doctors to advise women considering abortions of all available options to abortion, and of community and social support programs.



Gerald Vandezande

Photo: C.C. files

From the start CPJ has urged for legislation that would "develop a comprehensive, life-affirming approach to public policy." Abortion should not be dealt with as an isolated social problem, but be seen clearly as "... the tragic result of a society which does not sufficiently support women, children and families." CPJ has argued that "social policy needs to address many of the factors which lead women to seek abortions."

Because of Parliament's great concern about the constitutionality of proposed abortion legislation — the previous law restricting abortion was judged unconstitutional — CPJ has obtained the professional opinions of three constitutional lawyers who have encouraged it to proceed as it has.

At issue is whether Canada will have a law governing abortions or not. If Bill C-43 is defeated, with or without some of the proposed amendments, Parliament is likely to give up trying to bring forward an abortion bill. Christians may need to decide, says Vandezande, whether the bill now before Parliament is better than no abortion law at all.

CPJ is urging all Christians to phone or write their MP (House of Commons, Ottawa K1A 0A6) to vote for the most life-affirming legislation and social policy measures possible today. Flooding Parliament with tens of thousands of Christian expressions of positive concern for the life of the unborn and the needs of their parents can make a difference as Parliament debates these amendments during the month of May. "We must seize this historic opportunity to act wisely for the sake of justice for the unborn and their parents," says Vandezande.

Happy Mother's Day



Photo: Call Them Canadians

'Mothercare' seminar offers support, nurture



Photo: Sophie Vandenberg

Joanne Paul, therapist and mother, lends support to other mothers via "Mother-care" seminars.

Sofia Vandenberg

MEADOWVALE, Ont. — On a bright Saturday morning in February, a group of 22 women gathered for a day of food, fellowship, teaching about, and celebrating mothering. A "Mothercare" seminar was sponsored by the Community Christian Reformed Church of Meadowvale, Ont.

Facilitator Joanne Paul proved herself to be well-qualified to lead the group. She is both a Christian therapist in private practice as well as a mother of two, soon to be mother of three. One participant summed up Joanne's style by saying that her teaching came straight from her heart and that her personal sharing of experiences validated her speaking. Joanne wove her Christian convictions as a therapist and mother into the day. Alternating between lecture style, small-group exercises, poetry, song and a children's story, the group was led to consider issues relating to mothering and mothercare. A mother's care was shown to be an important part of support for the entire family. In keeping with the theme of mothercare the women were nurtured with coffee, tea, baked goods and an appealing lunch.

The mother's in attendance

had experience in mothering ranging from as short as five months to as long as 36 years. The group included mothers who were single, married or divorced. There were both full-time homemakers and those who worked outside the home. Each woman brought along her own particular perspective of the mothering experience. However, there were many common threads in the group's sharing of experiences.

Beginning with the thoughts that "effective childcare begins with the care of the parent" and that "children are important people who deserve caring adults whose needs are met," the group began to explore the need of parents.

Motherhood myths

The group collectively articulated some of the myths of motherhood versus the realities. The discrepancy between the two can lead to feelings of frustration and inadequacy, as some of the participants expressed.

One commonly held myth is that mothering is "natural" or instinctual. Joanne Paul stated humorously, "It is as if mothering skills are supposed to emerge from the mother directly after the baby and the afterbirth make their appearance." The reality of motherhood is that for the

most part nurturing is a skill which needs to be learned by each new mother. The ability of a woman to nurture a new life is a function of both her personal history and her current support systems or lack thereof. In other cultures and in bygone years, grandmothers, aunts and sisters rallied around the new mother supporting her in her unfamiliar role.

In one African culture, a woman called a *doula* (usually a non-relative) is paired with the expectant mother. The *doula*'s role is to provide care for the mother during pregnancy, as well as to provide nurturance for her for a year after the birth.

In present-day North America's fast paced, mobile society, many of these former support systems have vanished. This leaves many mothers isolated in their role as nurturer and feeling overwhelmed from time to time.

No 'supermom'

Joanne Paul stated that, "support for parents and parent care should be ongoing and preventative and for strong healthy parents, not just for parents who are feeling fragile." Several participants expressed that they were glad to realize that, "it is not only OK to need support in parenting but that it is actually healthy to have support."

Joanne acknowledged that we are thirsty people longing to be valued and respected in our roles and that some longings can only be filled by God. She quoted Augustine who wrote, "There is a God-shaped vacuum in every person's being that only God can fill." If one seeks this fulfillment in other sources one will continue to come up dry.

The women were encouraged to recall their personal histories in small group exercises. They were asked to consider how they themselves were nurtured and how this affected their own

parenting style.

After having had a week to reflect on the "Mothercare" seminar and discuss with spouse and friends, the group reunited for an evening. The women were encouraged to identify what their own particular nurture needs were. Spending time with God, spouse, friends, and making opportunities to do the things which one enjoys were suggested as some of the ways to refill wells that are running low. Joanne Paul then continued by outlining practical ways that mothers

could work towards building supports and being "replenished."

Many of those in the group expressed that they felt built up by the teaching and affirmed by the fellowship with other mothers. One woman summed up the seminar by saying that she left with a greater understanding of the needs of mothers and had a greater compassion for everyone in need of nurturance.

Sophie Vandenberg lives in Mississauga, Ont., where she nurtures her three children.

University chaplains

... continued from page 1. a formal hearing will not be necessary.

This kind of involvement of chaplains in the university's bloodstream did not come at the university's initiative. Pierik recalls that when he started his chaplaincy in 1979 the university didn't recognize the chaplains and seemed to ignore them. After all, the chaplains were there because churches sent them, not because the university wanted them or paid them.

When Pierik became chairperson of the Chaplains' Association, he invited the vice-president for student affairs to meet with the chaplains. The VP responded by sending his assistant. Then Pierik started dropping in to the assistant's office, eventually got to meet the vice-president and kept pressing for recognition for the chaplains. Finally a formal agreement of co-operation was drawn up between the chaplains and the university, and the chaplains were given an office in the Koffler Student Centre.

About eight years ago a campus crisis centred on a shortage of university counsellors to help students with personal problems. Pierik was asked by students to make their complaints known and he was invited to address the Governing Council (the university's board), where he urged that counselling be given higher priority. As a result, a motion on the floor to stop funding for the Counselling Centre was reversed.

Four years ago U. of T.'s Council on Student Affairs was formed, and Pierik serves on a committee with high-level university administrators to study student needs. He served for three years on the steering committee of the university's association of counsellors.

Assisting dormitory supervisors

About two years ago, as a pilot project, Pierik made himself available to the supervisory staff of one of the large student residences. Now

each August he has a meeting with the students, called "dons," who are in charge of 50 to 70 students in the dorms, to discuss with them the kinds of problems they will face in the coming year. Throughout the year he serves as a consultant to them, a sort of "chaplain-on-call."

Recently Jewish students came to the Chaplains' Association to complain about a film that Muslim students showed on campus. A public meeting was set up, and though only a dozen people showed up, among them were Muslims, Christians and Jews. There was a constructive discussion about faith-centred tensions. Pierik suggested that a follow-up discussion be held at which people would talk about what God means to them. There was a larger attendance at that meeting and students were so excited about inter-faith discussion that they organized a group to plan future events and asked the chaplains to be part of it.

Pierik reports to his supervisory committee that he spends more hours in private counselling and tutoring of students than any other single activity. Second comes the time he spends with InterVarsity on campus, for whom he is an associate staff member. He meets weekly for Bible study with a group of Christian Reformed students. And he is in demand as a speaker and writer.

Pierik's supervisory committee says that he has special gifts as a university campus chaplain. Clearly he has opened doors for the gospel-in-action at the University of Toronto. His job calls for intelligence, energy and the ability to identify and meet needs, even where others do not see them. But there is also a price — last year Pierik was hit with a heart attack that warned him to slow down. That is hard for a man who sees many places on the university campus where people armed with the gospel can make a difference.

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Like nomads wandering thirstily through the desert, the House committee conducting hearings on Meech travels through the land listening to the yeas and nays from the citizens of the country. Unanimous provincial ratification will have to be achieved before June 23 otherwise Meech Lake gets a pauper's burial in the National Archives in Ottawa. The prospect of such a disgraceful end to the constitutional debate seems ever more likely for Meech Lake suffers from a lot of "acid rain."

The Quebec Minister of Finance tabled his budget. His presentation was a long accusation aimed at Ottawa for cutting back on transfer payments to the province. Quebec's deficit will rise by \$150-million to \$1.75-billion. Finance Minister Levesque, like finance ministers everywhere, vented his wrath on cigarette smokers and beer drinkers by hiking their addiction penalties.

The "other place" (as the Senate is called) started its debate on the GST. It hasn't yet approved Bill C-21, which is the government's legislation on unemployment insurance. The Liberal majority in the Senate feels called to make life as difficult as possible for Monsieur and his ministers, which is not really its constitutional mandate. Monsieur suffers a lot already now that the average temperature in the country exceeds the percentage of the population that approves of his labours.

Wilhelms Maria VanderZalm must have a high tolerance for heat. He is in hot water again. This time about a congratulatory writing that accompanied the REAL Women newsletter.

And here is a sobering thought: Alberta leads all other provinces in drunk driving. Out of every 100,000 citizens of that province, 756 were charged with impaired driving. See how they need the GST there to make the stuff more expensive? And where do you think the lowest rate of drunk drivers was? Ontario, that's where; 370 per 100,000 inhabitants. I am not sure that congrats are in order, for I don't know whether the Ontario government has succeeded in pricing booze out of the reach of most of the province's citizens. To drink a toast of wine at a wedding hereabouts brings the parents of most brides to the brink of bankruptcy, or at least to Household Finance's friendly loan officers.

There are things about Toronto the Good that few people know — such as the fact

that there are three times more foodbank outlets than there are McDonalds eateries. That sort of curdles the ink on one's Gestetner, doesn't it?

The Parliamentary Press Gallery's annual dinner used to be an off-the-record affair. It is no longer. Journalists spill the beans all over the place. Herb Gray, the colourless interim Liberal leader, was the surprise star of the evening with Governor-General Hnatyshyn a close runner-up. One of Hnatyshyn's jokes was that his limo was "parked down the block... and up the block." The booby prize was shared by Monsieur, whose jokes had a slightly racist tone, and Yukon Audrey, whose speeches must have been like the sermon of a minister whose congregation had to be awakened for the doxology.

The United States launched a billion-dollar telescope into space. Scientists and space technicians are now trying to make it work, which seems a bit late.

Israel still has no government. Its caretaker cabinet, with Prime Minister Yitzhak Shamir, allowed and subsidized a Jewish settlement of 150 people in the Christian quarter of Jerusalem. Mr. Shamir might form a new government. Labour leader Peres, who is a much more moderate politician, failed in his efforts to muster support for his peace policies.

News from Romania casts doubts on the fact that the Ceausescu regime fell because

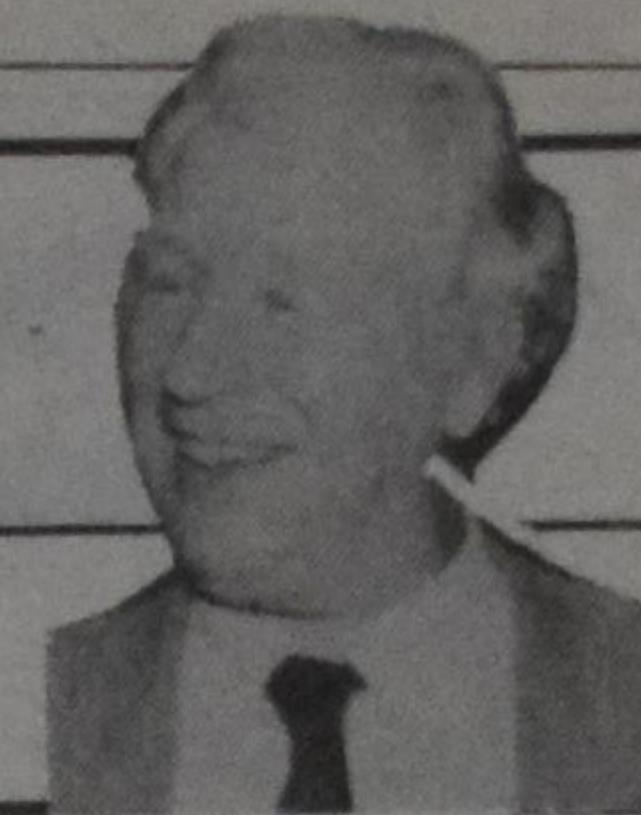
of a popular uprising. There are indications that the dictator was the victim of a masterfully orchestrated coup. Communist *apparatchiks* are still in positions of power, one of whom is the current interim president, Ion Iliescu. Tens of thousands of Romanians demanded his resignation in one of the largest demonstrations since last year December.

Economics and politics often have a close relationship. Having established economic unity, European politicians are now beginning to talk about political union. Especially France's Mitterrand and West Germany's Chancellor Kohl are advancing the vision of the "united states" of Europe. The economic problems of a reunited Germany have already been solved; its political ramifications are yet to be determined. Moscow is resisting a German alignment with NATO and the Western allies will refuse a German addition to the Warsaw Pact. But then again, diplomats can find solutions to any situation if they set their minds to it.

Look, for instance, at the Lithuania/Moscow conflict. Gorbachev cannot, will not accept the Lithuanian declaration of independence, and Lithuania will not recall it. The advice from Western diplomats is to freeze the declaration into immobility for two years like fishing worms in the fridge. Gorbachev has already underscored the advisability of such a compromise by turning off the oil tap. Lithuanian Prime Minister Kazimiera Pruskiene

Pressreview

Carl D. Tuyl



says that she is willing to delay implementation of independence, which is another way of saying that the whole issue is negotiable.

Workers in the Soviet Union are increasingly discovering their power. The 700,000-member Union of Oil and Gasworkers in Siberia is threatening to strike. The union's complaints are many: poor housing, inadequate medical services and lack of consumer goods. The Siberian oil fields produce two-thirds of the U.S.S.R.'s crude oil, and earn the country \$120-million a day in hard currency. You would think that that would give these workers right to two-ply toilet paper, wouldn't you?

It is not only Canada that is becoming more and more multicultural and multiracial. All of Europe is flooded with immigrants from the Third World. Hong Kong citizens with money are departing for all kinds of world destinations. It is time to remind ourselves that God loves red, yellow, black and white. We better get along, too.

Well, Mrs. Tuyl's tulips, threatened with annihilation if they would not bloom within 25 hours, have heeded the

warning, and they are displaying a riot of colours. Purple martins have moved in next door and our peach tree (which was declared a cherry tree by the experts and which gave us the rich harvest of five plums last summer) is now in leaf. Birds are making love all over our backyard and dandelions are beginning to make their appearance. Fiddleheads in the vegetable department, bikini's in the women's apparel section, and men and women again taking long walks interspersed with hitting a little ball which they call golf. The Christian Reformed synod agenda is on consistory tables and church societies have adjourned for the season. It's that time of the year! Will the gardens of Government House in Ottawa be open to the public? Burning questions always remain.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

Notes on South Africa (2)

The terror of lawless youth

Durban, May 1, 1990.

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According to General Stadler of the South African police (police have military rank here), a monster has been created in South Africa. He is referring to young blacks who are terrorizing black townships and are responsible for hundreds of "people's courts." Police have eliminated more than 400 of these courts, he told us over luncheon in the Victoria Hotel in Pretoria.

Most of the violence reflects the tensions that exist among blacks. Of the 396 necklace murders, only three of the victims were white. The government and the police cannot contain this monster, says General Stadler.

A people's court

Just that morning, our little group of four Canadians had had a taste of black youth power. We were going to tour a black high school, Central Secondary, in the township of Soshanguve in northern Transvaal. Teacher Marie Kourie greeted us as we walked onto the pleasant campus filled with chatting and smiling teenagers. She asked us to follow her into the school, into a small room. There she explained that this was not a normal day since the matric (senior) students were gathering in a hall for the purpose of holding a people's court. They had collected a year's-worth of complaints from fellow students against the administration and teachers, and the whole staff was expected to attend the court session and hear the charges.

The students were led in these revolutionary tactics by a handful of black teachers who in turn took their cue from a black teachers union which was formed only a few months ago. Marie Kourie was told by one black teacher that his union had not given its permission for this visit. Canadians or no Canadians, we had to leave.

Most of the staff, which consists of black and white teachers, feels totally frustrated by what they consider a harmful development, Mrs. Kourie told us. The black students, who need their education so badly and are in one of the better schools with dedicated teachers, were only hurting themselves. Later on we telephoned Mrs. Kourie to find out that the department of education had advised the principal to close the school indefinitely. We also heard that the students had damaged some cars.

It is sad to learn that these young people are falling prey to the spirit of lawlessness. But it is understandable that they have become cynical; they have been kept down so long by a white establishment that justified and legalized apartheid in the name of God.

The fear of being "marked"

Three days later, we toured a low-income home ownership project in Durban, Natal, called Innova Homes. Curiously enough, it was started by a Canadian called Peter Duncan. The homes were simple one-storey block buildings which could be purchased for some 50,000 rands. The developer, who oversees the construction of some 1,200 units of one area, told us about stay-away days, which cause disruption in all kinds of industry, including the building of these badly needed homes for low-income families.

What happens is that one or other union decides to call a general strike without consulting other groups, to flex its muscle and to bring the present economic system down. The word is spread and small groups of young people, from

age 11 to 18, stand at taxi and bus stops in the townships to see who is leaving for work. If they are able to identify those going to work, such a person is "marked" and may find his house set on fire in the middle of the night. The young waiter, Rajih, who serves us during lunch at our hotel in Durban, was afraid to go home today because it had been declared a stay-away day. This form of intimidation works and thousands of township workers stay home or don't return home when a union calls for a stay-away day.

The ANC connection

The youth crisis is a serious problem, made worse by high unemployment, which for blacks stands at 20 per cent. But it would be helpful if black leaders were to unanimously call for an end to these acts of sabotage. For that reason the government is telling the African National Congress to stop talking about armed resistance. This kind of talk, it argues, lends moral support to violence-prone youth.

This theme of youth and the ANC was also touched on by Mr. A.Z. Mlotshwa, representative of the KwaZulu government and senior member of the Inkatha Central Committee. Except, he sees the surge of influence running the other way as well. "The youth are forcing people like Nelson Mandela and Walter Sizulu to be more radical than they want to be," he said in an interview with us. "Youth have been active for three or four years now, supported by black labour unions and movements like the United Democratic Front (considered an arm of the ANC) with the intent of rendering the country ungovernable."

This morning, Ren Siebenga witnessed an incident in front of our hotel that impressed on him the seriousness of the situation. A rather large young black was being whipped and beaten by four or five other young blacks and pushed into a taxi and taken away. Bystanders could only guess why.

The end of an age

There is something apocalyptic about this situation. I'm reminded of what Jesus said the end of time would be like — "Children will rebel against their parents and have them put to death." The cause for this up-side-down state of things lies undoubtedly in the same kind of socio-economic inequality that preceded the French Revolution and its Reign of Terror.

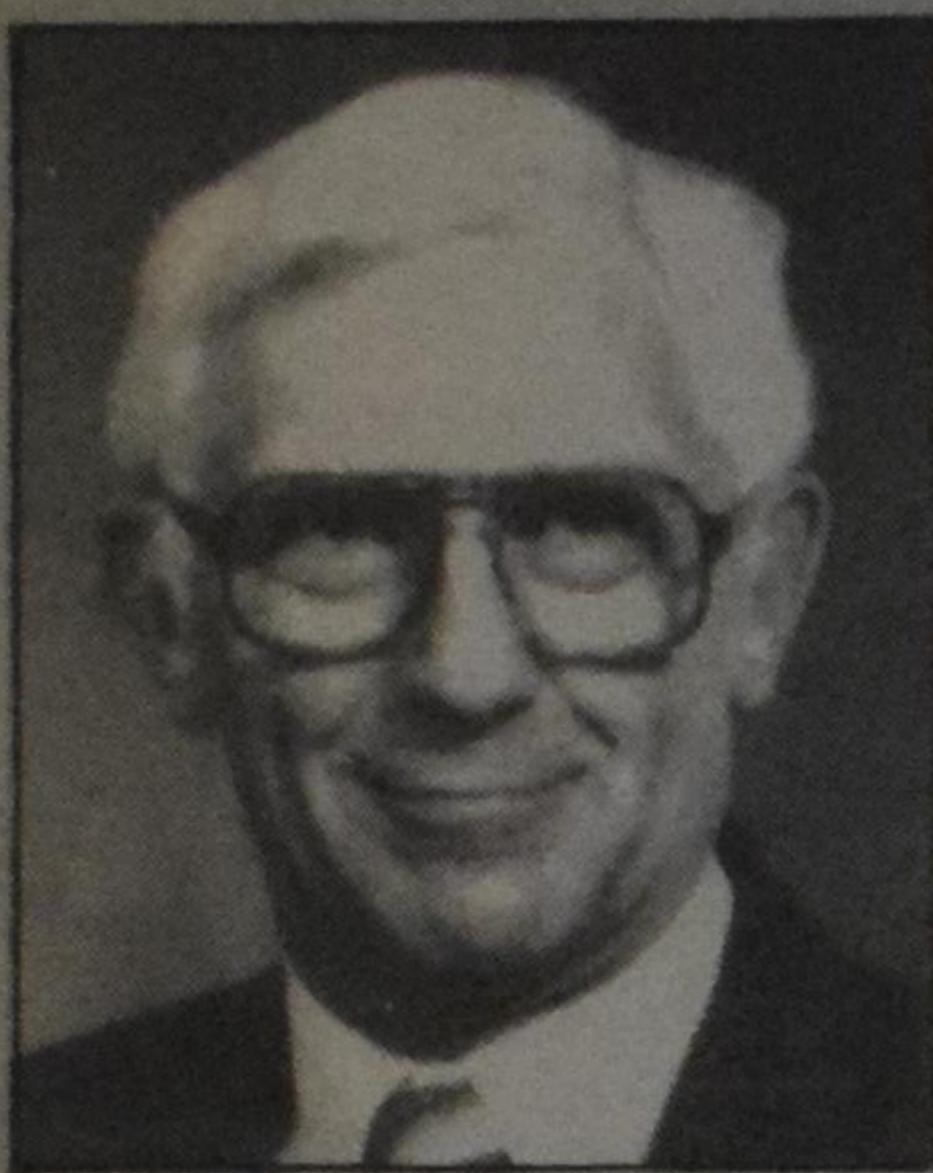
Some South Africans have that end-of-an era, if not end-of-time, feeling about their country and are keeping their passports updated. Some are investing abroad, although, with a falling rand, that policy is backfiring on them somewhat.

Yet, in spite of all these troublesome signs, it amazes us to hear so many say that they are cautiously optimistic about the future. Some think that in the short-run things will get difficult, but most are hopeful that the end of apartheid will bring about a time of racial harmony and equal opportunity for all.

Personally, I like the attitude of Henk Graaf, a young Afrikaner biology student and ranger at the Sabi Sabi game reserve in northern Transvaal. "I'm hopeful because I want things to work," he said. "I don't want to live anywhere else in the world." This sort of determined hopefulness will greatly enhance the prospects of a peaceful transition to a just society in South Africa. **BW**

Longer Letter

SKYLIGHTS/WILLIAM R. RANG



The colonel said it

Two summers ago Audrey and I had the privilege of visiting Vancouver Island. The reason was simple enough: we have children living near Bouchart Gardens. We were delighted to see them again and rejoiced because we found them to be a fine Christian family.

Somehow we had time enough to visit old friends. Some of these were the retired colonel of the Royal Netherlands Marines, Ary Heinen, and his wife, Alida. We sat in their livingroom overlooking Schwarz Bay.

The colonel keeps an eye on the ferry and on all the boats that ply the waters. Daily he admires the islands, the mountains and the towering evergreens. During our visit we chatted about the days of yore when we wore the "queen's costume," but we also found time to reflect on the beauty of the island. It was during this conversation that I learned that Vancouver Island has become the home of numerous retired folks. Not only is nature breath-taking, real estate prices are low compared to what Audrey and I are used to in Ontario.

After I voiced those observations the colonel nodded. "Yes, and that's why we call the island the 'Lord's Waiting Room.'" I chuckled at this, not only for its humour, but also for its truth.

The Lord's Waiting Room. Certainly a large part of the task of serving the Lord in the position in which he has placed us in life undergoes a drastic change when a person retires. A person may be healthy, young-looking and vigorous but when retirement days come, life changes. It indeed begins to take on the form of waiting.

Being ready

I'm still "gainfully employed." I realize that the task the Lord has put before me is not yet complete. There are some years, months, or days left on the Lord's agenda for me. His plan for me may well extend for some time beyond my retirement date. Yet I realize that somehow we are always in the Lord's Waiting Room, for we must have the awareness that we may be called to see him face to face at any time. We must, so to speak, always be prepared to be called in. When we enter the Waiting Room we do so because we are expecting to go through a door when our names ring out. And once I am in that Waiting Room I must not say that I first want to do this or that, that I first wish to finish a project or do my own thing before I answer the call.

Colonel Heinen was right: we're always in the Lord's Waiting Room, no matter how old or young we are. And being in that room must express our preparedness, our surrender and our desire to be with him.

And, oh yes, as far as my task and challenges are concerned, not I but *he* will decide when they are finished.

That's a great thought, don't you agree?

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

C.C. readers become great-grandparents for 100th time

BURLINGTON, Ont. — There are "full quivers" and then there are *full quivers!* The "quiver" of Henry Zantingh Sr. and his wife, Klaasje, was already "full" with 11 children when they immigrated to Canada from the Netherlands in 1950.

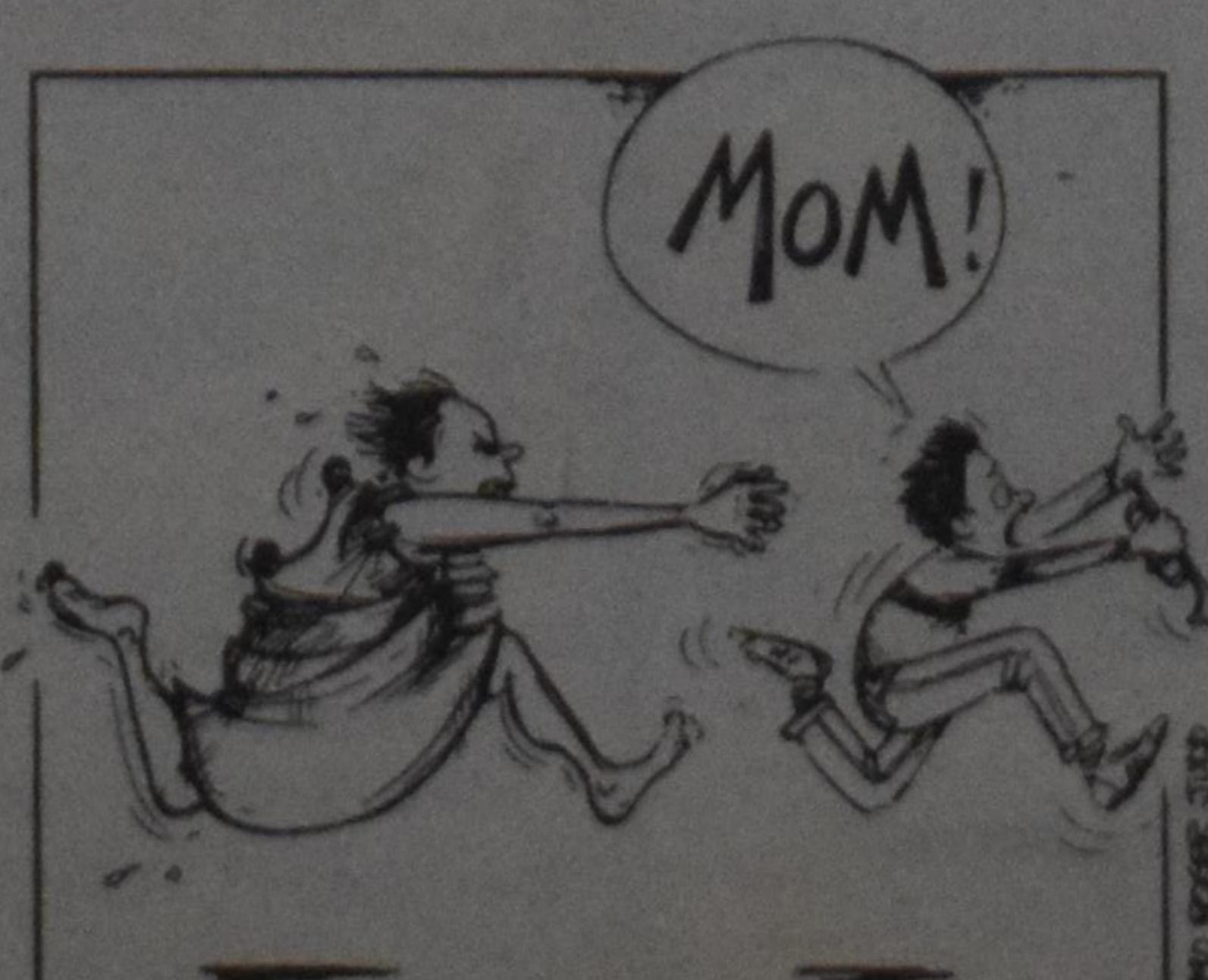
The Zantinghs saw their children become almost as prolific as they were: there are 64 grandchildren. And now those grandchildren have proven (if that needed proving) that there will be no

shortage of Zantinghs in years to come: In March, Henry and his second wife, Margaret, became great-grandparents for the 100th time.

Their son John, pastor of First Christian Reformed Church, Barrie, Ont., says his father "looks upon his large posterity as a great covenant blessing ... 'a heritage of the Lord.' He sees the grace and love of God being passed from his children and again to their children as a wonderful token of God's faithfulness."

BEYOND BELIEF

WHEN THE TRUMPET OF THE LORD SHALL SOUND AND TIME SHALL BE NO MORE ...



Broadening our view or undermining the confessions?

Re: the article by Jan de Bree, "An un-Calvinistic Calvinist with biological tendencies toward Arminianism" (C.C. April 13).

I read the article with interest for a number of reasons: partly because of my own struggle to reconcile the sovereignty of God with human responsibility, but more seriously because of the method used to evoke agreement from readers.

This article comes only days after I read a masterful piece in *The Banner* by Randall VanderMey, an English professor at Iowa State University. In his article, "Comics: a Cosmic Catechism" (April 9, 1990), VanderMey artistically identifies the creeds with comic books which he claims, in their own way, reflect life as we know it. He caps the article by saying that now when he sees someone reading a comic book he "may say he's wasting his time. Or, with a little more hopeful stretch of the imagination, I may say, 'He's just warming up.'"

Is it coincidence that we find back-to-back articles in these papers that use artistic subtlety to undermine the confessions rather than engaging in honest struggle with the issues in submission to scripture? There is no hint of a "searching of scripture to see if these things be true." Rather, finding the creeds hard to rationalize, we reject the clear teaching of scripture and slip back into the allegorizing and spiritualizing tendencies of the Dark Ages as if the Reformation never occurred. When we ask what the Word means to *me* rather than what it *means*, there is no longer room for meaningful discussion because we are each busy forming our own gods.

What did de Bree's article really ask of us? It seems to me that he first identified being of Dutch descent with being hyper-Calvinistic (i.e., angry, unloving, sectarian, etc.). Since we live in the time when it is being argued that our Dutchness is keeping our churches from attracting droves of North American converts, once the identification is made it becomes obvious that to be faithful to the great commission we must shed our creeds and doctrines or at least make agreement with them optional for membership and leadership in the church. (Was Paul's exhortation to Timothy to teach sound doctrine in season and out only for Timothy?)

The creeds that we confess as a church were written with great care and much searching of scripture. They represent a refusal to rationalize the paradoxes of God's revelation to us as Arminians are wont to do. I am open to honest discussion of the creeds under the

authority of scripture to see if there is true fidelity, but I wonder what part God's Word played in de Bree's formation of his creed.

My advice to all those who struggle with the paradox addressed by the *Canons of Dort*, as I have, is to listen to the sermon when you are in church, rather than reading the *Canons*. If your minister believes and preaches the whole counsel of God, you will learn to love the *Canons* just as you learn to love your neighbour, and our churches will grow not by rejection of creed but by our subjection to the Lord of life.

Theo Hoekstra
Orange City, Iowa



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Education

Calvin student attitudes compared with secular university students

Robert VanderVennen

TORONTO — That first-year Calvin College students are more modest and less interested in using their education for financial gain than students at secular universities are among the findings of a survey reported by Dr. William Stob, Calvin's dean of student life.

Calvin freshmen have participated for 20 years in a survey of attitudes and goals of entering college and university students across the United States. The 1989 study was based on responses from 216,362 students at 403 American colleges and universities.

A comparison of Calvin student responses on selected topics with those of students at public universities is shown in the accompanying box.

Calvin students seem to be more conservative than secular university students and less self-confident. But they want to have an influence on social values and are family-oriented.

Because these studies have been made each year for two decades, some national trends have been highlighted by Dean Stob. Students on the whole increasingly feel that the U.S. government is not doing enough to control environmental pollution, and more students themselves want

to get involved in environmental cleanup. There is a trend toward increased student activism.

Students also want to influence social values, "participate in community action programs," and "influence political structures." Students increasingly support legalized abortions, permitting homosexual behaviour, and want to see less military spending. They report less use of alcohol, less support for legalization of marijuana, and increased support for required employee drug testing.

First-year Calvin College students respond differently from public university students.

	Calvin	Universities
Student rated self above avg.		
Academic ability	66.4%	73.1%
Drive to achieve	63.3	72.0
Emotional health	58.6	62.4
Leadership ability	53.2	57.9
Self-confidence (intellectual)	54.5	58.7
Self-confidence (social)	38.1	48.1
Reasons for going to college		
Become a more cultured person	31.0	34.8
Make more money	41.5	73.1
Parents wanted me to go	36.3	29.6
Student's estimate of chances that they will		
Make at least a B average	38.1	43.0
Work at an outside job	30.3	16.8
Objectives essential or very important		
Be very well off financially	42.6	75.5
Develop a philosophy of life	42.2	40.5
Help others in difficulty	60.9	55.8
Influence political structure	15.1	18.2
Influence social values	47.0	37.9
Promote racial understanding	33.5	32.8
Raise a family	78.6	68.7
Political views		
Far left	0.4	1.5
Liberal	13.9	24.4
Middle of the road	41.0	53.1
Conservative	42.7	20.1
Far right	2.1	0.9
Agree strongly or somewhat		
Abolish death penalty	25.3	20.4
Legalize marijuana	8.7	16.2
Legalize abortion	12.5	69.4
Live together before marriage	7.5	54.3
Sex OK if people like each other	6.7	52.4
Married women best in home	22.2	21.0

Home schooling moves forward in B.C.

Robert VanderVennen

LANGLEY, B.C. — Nearly 300 home-schooled students are now registered with Christian schools that are members of the Society of Christian Schools in British Columbia (SCSBC), reports Dr. Lee Hollaar, education co-ordinator of SCSBC.

When the B.C. government officially recognized the legitimacy of home schooling in the new School Act last year, it also required that each home-schooled student be officially registered at a school of the parents' choice.

The school with which the student is registered receives

one-fourth of the usual per pupil grant from the government. The school accepts a commitment, then, to offer free of charge evaluation and assessment services and the loan of authorized and recommended resource materials.

Some Christian schools in B.C. actively invite home school registration, reports Hollaar. Other schools have declined to work with home-schooling parents and students, apparently from a view that home schooling is not appropriate. The majority of schools receive home schooling registrations in a rather passive

way.

A positive side of home schooling is the recognition of the biblical command that parents bring up their children in the discipline and instruction of the Lord, says Judith Zandbergen, editor of SCSBC's paper "The Link." She points out that home schooling is not new but is a refreshing link to a past tradition. Schools should see home schooling as an educational experiment and a stimulant for the school community.

Redeemer College receives \$3.7-million gift, reaches campaign goal

C.C. Staff

ANCASTER, Ont. — Redeemer College has just announced that its campaign to raise \$10-million, begun in September 1989, has achieved "landmark results" in just eight months. A \$3.7-million "contribution from an anonymous donor" carried the total of the LIFT campaign ("Leadership Investment For

Tomorrow") to over \$10.1-million.

"As the only private Christian university in Ontario, our operation depends totally on private support and tuition," says the college's president, Henry R. De Bolster. "Raising this amount is a solid indication of the viability of our university and of the desire of the public

to see institutions such as ours thrive in Ontario."

The LIFT monies will be used for a teacher education program, the library, expanding residences, scholarships, research and reducing capital debt. Though the campaign has reached its original goal, it will continue for the next few months, hoping "to build momentum in

a serious effort to eliminate the remaining bank debt which presently [sic] stands at about

\$4-million," says Daina Doucet, director of community relations.

Students unique but communal, says B.C. educator

Robert VanderVennen

LANGLEY, B.C. — The Bible indicates that each person is unique, but also that human beings have common experiences, common goals and purposes, says John Vanderhoek, education co-ordinator for the Society of Christian Schools in British Columbia (SCSBC).

In a series of articles in the *SCSBC Newsletter*, Vanderhoek is advocating a new approach to schooling which draws both on educational research and on biblical basics. He is urging teachers to be open to finding creative ways to help each student develop individual gifts while at the same time work with a curriculum that deals with common topics which can be explored in a variety of ways.

He says, "God's creation is the context for the common

experiences of children. Their unique experience with this creation needs to be shared with others so that they can also benefit and be enriched by such experiences. Rather than having a one-sided view, each child's view can be expanded by the responses of other children."

Vanderhoek says this may require the development of different teaching styles. And because children's learning is fluid and unpredictable, evaluation needs a different emphasis. He advocates that teachers give more attention to students as individuals, adjusting the curriculum to the child.

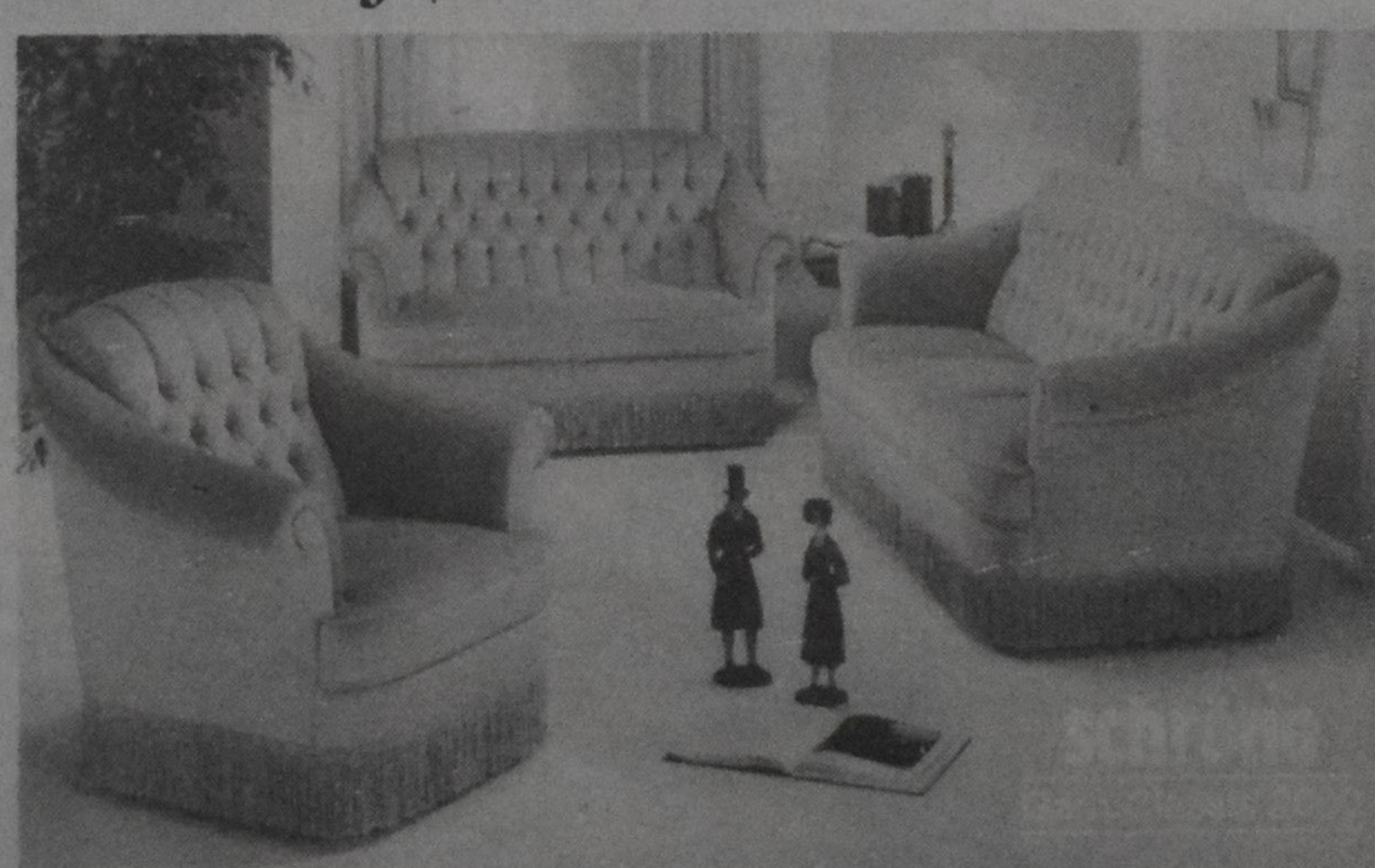
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for Calendar of Events

TV news coverage of the GST reveals the nature of TV news, says analyst

Robert VanderVennen

VANCOUVER, B.C. —

Conflict was the theme of nine out of 10 TV news reports on the Goods and Services Tax

during 1989, with little attention given to the government's position in proposing the tax, reports Lydia Miljan from The

National Media Archive, a division of The Fraser Institute.

She discovered that instead of repeating government announcements about the tax, the networks — CBC and CTV — "highlighted public annoyance for the proposed tax and speculations from various groups on how the tax was harmful to Canadians."

"In a sense," she adds, "this provides some evidence for the media's self-described role as a fourth estate and its attempts not to be manipulated by

politicians."

In her study Miljan analysed 45 "National" and seven "Journal" stories on CBC and 61 "CTV National News" stories for the year starting Jan. 1, 1989.

While criticism of the GST dominated network coverage, the source of most statements was government representatives. Economists received only one per cent of network attention on the GST, Miljan says.

The most frequently mentioned concern about the

GST was its effect on inflation. Also important was the impact on consumers, jobs, housing and the economy. Little mention was made on TV of the intended effect of the GST on the national debt. In general, the reasons for implementing the GST were given negligible coverage by the networks.

Miljan says that the public relies very much on TV news for information. But an implication of her research is that there is an important difference between TV news and information.

Video review

Marian Van Til

The Glass Menagerie

Stars Joanne Woodward, John Malkovich, Karen Allen, James Naughton
Directed by Paul Newman

This film on video, released several years ago in movie theatres but little seen at that time outside the major cities of North America, is a finely acted version of Tennessee Williams' powerful play.

The story is set in the southern U.S. in the late 1930s, that "quaint period ... when the huge middle class of America was matriculating in the school for the blind," says Williams. "Their eyes had failed them, or they had failed their eyes and so were having their fingers forcibly pressed down on the fiery braille alphabet of a dissolving economy. In Spain there was revolution, here there was only shouting and confusion That's the social background of the play."

This *Glass Menagerie* makes no attempt to insert "action" or new settings or characters into the play to make it more movie-like. And it succeeds on film through sheer force of acting skills and actor Paul Newman's keen eye as a director. That's not to say that it doesn't require concentration (it consists wholly of conversation); it's an acute and empathetic, if somewhat dispiriting, look at family relations and human yearnings.

The story is told from out of the red-shrouded memory of Tom Wingfield, the narrator and son in the drama. "I give you truth in the pleasant disguise of illusion," he says of his look back at a dreary existence with his mother Amanda and "crippled" sister Laura in their ugly apartment — when Tom supported them all with his hated job at a shoe factory.

Amanda is a late middle-aged southern belle whose itchy-footed husband left her and their children many years earlier. He worked for the telephone company "and fell in love with long distances."

Amanda's almost subconscious realization that her beauty has faded and her life is fast fading too makes her try to gain what she's lost through her hopes for Tom and Laura.

Laura, a social failure because she is emotionally as well as physically handicapped, gets no confidence boosts from her well-meaning but critical mother; she absorbs herself in her one pleasure: her collection of tiny, exquisite glass animals, her glass menagerie.

At a time when a single woman couldn't expect much more than a bleak life of minimal-paying jobs and ultimate dependence on one relative or another, Amanda fears for her daughter's future and makes Laura fear it too. So Amanda is obsessed with finding Laura a "gentleman caller." Tom does not intend to support them forever; though usually compliant to the point of weakness, he plans an escape from his mother's constant nagging attempts to turn him into a "better person."

At last a gentleman caller does arrive, a co-worker of Tom's, invited at his mother's insistence and to his sister's consternation. The man sees Laura's real worth, to which she is blinded herself, and he could have been — and perhaps is — the catalyst that can transform her; but alas, he is engaged to another woman. He represents "the long-delayed but always expected something that we live for."

This movie version adeptly captures Williams' characterizations which cut to the core of the human heart — the blinded, illusion-laden human heart, people spinning on the flimsy carousels of glass menageries.

Joanne Woodward (who is married to Paul Newman) makes the irritating and self-absorbed Amanda well-meaning and motherly enough to be understood if not sympathetic. John Malkovich gives Tom a controlled anger that makes him both darkly compelling and vexing, though his narration is oddly, perhaps purposely, stilted, sounding as if he's reciting verses. Karen Allen, in speech, look and body language, superbly portrays Laura's halting shyness.

This outstanding video makes Williams' modern dramatic classic easily accessible for family or school viewing and discussion.

Urbana 90: Moving students into a changing world

MADISON, Wis. (IVCF) — For generations, students have led society in change. Today, young people have captured the attention of an awestruck world in such places as Tiananmen Square and Poland.

In eight months, thousands of students will once again be focusing their energies on China and Eastern Europe. This time, however, they won't be gathering in city squares or outside government fortresses. They'll be joining together in a small city in the midwestern United States. Their goal will still be to change the world. But instead of advocating social or political reform they'll be looking at how they can be used of God in changing the hearts of men and women.

Urbana 90, Inter Varsity's 16th Urbana Student Mission Convention, will be held at the University of Illinois at Campaign-Urbana from Dec. 27-31, 1990. More than 18,000 people are expected to attend. The theme for the event is "Jesus Christ: Lord of the Universe. Hope of the World." As in conventions past, delegates will focus on the Lordship of Christ as they consider their role in missions. And they will rejoice in the hope that an unchanging God brings to an unstable world.

How to fulfil the Great Commission

Evangelist Luis Palau knows how significant the Urbana convention is. "It's the highest concentration of missions you'll find anywhere," he stresses. "This mega event brings together renowned speakers, gifted missionaries, experienced leaders and multiplied thousands of students to consider how we can best fulfil the Great Commission in our generation."

The impact of urbanization on world mission strategies will be addressed at Urbana 90. Millions of people are flocking to the cities. As they do, missionaries will need to follow them there. And when they get to the large urban centres, they may find a national church that

is, itself, sending out its own missionaries to other countries. Knowing that, Harrison is hoping to bring to the convention up to 12 mission agencies from outside of North America.

For decades, the Urbana event has launched students into the world. And although the world today is radically different than the world of 1946, when InterVarsity's first student mission convention

was held, one thing remains the same. It is still a world in need. And students continue to respond to that need.

Inter Varsity Christian Fellowship, an interdenominational campus ministry, has 640 campus chapters in the United States. Established in 1941, it is preparing to celebrate 50 years of engaging the college campus with the gospel of Jesus Christ.

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Church

Marian Van Til, page editor

Catholic bishops encourage workshops on inclusive language

OTTAWA (CCCB) — In August 1989, the Pastoral Team of the Canadian Conference of Catholic Bishops (CCCB) published a message on inclusive language entitled "To Speak as a Christian Community." It outlines a number of steps parishes and Church groups could take to encourage the use of inclusive language.

One such step is the formation of parish discussion groups to increase awareness of what inclusive language is and why it should be the norm wherever possible.

To assist parishes in this, a study guide containing outlines for two workshops has been published by the CCCB. The first workshop deals with the power of language. In it, the

group is asked to reflect on how language may include or exclude, how it changes, and how it reflects and shapes the way we see our world.

In the second workshop, the people in the group are asked to reflect on language about God in order to broaden their images of God by drawing on examples from the Bible and the Church's early traditions.

The 18-page booklet containing both workshops was prepared by the staff of the pastoral team under the supervision of the bishops who headed the six national commissions of the CCCB. The introduction points out that the booklet is not presented as an official teaching document but as a means of evoking further discussion and reflection.

Copies of the booklet containing both workshops and the original pastoral message on inclusive language are available from Publications Service, Canadian Conference of Catholic Bishops, 90 Parent Ave., Ottawa, ON K1N 7B1 for \$3.95 each plus postage and handling.

Christian Reformed mission workers go to Sudan



Photo: CRWRC

Christian Reformed relief workers have begun work in the Sudan: (l-r) Brian Woudstra, Marie Woudstra, Greg De Haan, Klasien Vaalburg, Peter Kuperis. (Since this photo, Greg De Haan has gone to Sierra Leone to replace a CRWRC agriculturalist there.)

BURLINGTON, Ont. (CRWRC) — The Christian Reformed World Relief Committee (CRWRC) is sending four mission workers to the Sudan, the agency has announced. These staff members, specialists in health, agriculture and water development, will be stationed in the southeastern province of the Sudan. The group arrived on April 5 in Nairobi, Kenya, for a two-week orientation after which they travelled overland to their area of activity, the two provincial towns of Boma and Pibor and the surrounding villages.

In co-operation with the Sudan Relief and Rehabilitation Association (SRRA) the mission workers

will organize agricultural extension services and water development programs in an area with a population of about 50,000 people. Along with supplying basic health services, a health and sanitation program will be started. Brian Woudstra, 26, a civil engineer, will be working as a water development engineer. Woudstra will be responsible for a program of surface water containment and well development. His wife, Marie Woudstra, 25, will serve as health care advisor. The Woudstras, originally from Alberta, come from New Westminster, B.C.

Klasien Vaalburg, 45, a registered nurse born in the Netherlands, has worked for 16

years in the interior of Surinam. Vaalburg will head up the health program. The coordination of the agricultural program will be the task of Peter Kuperis, 25, a graduate of the University of Alberta in Edmonton and former agricultural extension worker.

Civil war and drought

Sudan, the largest country in Africa has suffered heavily under civil war and drought. The breakdown by mid-1983 of an agreement to prevent religious domination of the south by radical Islamic forces in the government has resulted in a civil war pitting Sudan's predominant Arab government against the Sudan People's Liberation Army (SPLA), formed by the predominant Christian population in the

south. The fierce fighting resulted in a total dissolution of the country's social structure, into which entered the historic and desperate drought of 1984-'85.

The Sudanese government, unable to win the war, armed the Arab population in the south in an effort to form militias. This led to attacks on remaining villages to settle local scores and confiscate land. The inhabitants were forced to flee, many died, and many young girls were sold into slavery in the north. Of the six million people in the south prior to the conflict, three million have reportedly been displaced from their home areas. They moved to larger provincial towns in the south, to northern Sudan or have become refugees in

neighboring countries.

The greater part of the rural areas in the south are now under control of the SPLA, which has opened the opportunity for CRWRC to work in the resettlement of displaced people, helping them in putting their lives back together again.

The four CRWRC mission workers will be working with a group of Christian organizations known as the Association of Christian Resource Organizations in Southern Sudan (ACROSS). ACROSS will make in turn its resources available to the Sudan Relief and Rehabilitation Association (SRRA). Great emphasis will be placed on the restoration and development of Sudanese communities.

Czechoslovakian Reformed pastor points way to evaluate past

GRAND RAPIDS, Mich. (REC) — Josef Hromadka says the churches have a new chance with the people of Czechoslovakia. Hromadka is a Reformed pastor and current Vice-Prime Minister of Czechoslovakia. In an interview in January, excerpted in the March issue of *One World*, Hromadka pointed out how the church should rate its conduct under the old Czech regime.

The church should have a deep analysis of the past 40 to 50 years Hromadka said. He acknowledged that some critics have said that church leadership was not ready to

support those who criticized society. "But we should see that it was not so easy to do everything, because it was necessary as well to support the space for church life in a very limited situation. We will do this analysis and evaluations of the past and then say what the church did wrong and what it did well under the very difficult conditions we lived in," Hromadka said.

Ecumenicity is high on Hromadka's agenda for the church. Roman Catholics form the majority of Christians in Czechoslovakia. One of Hromadka's responsibilities in government is church affairs.

As the former president of the Czech Ecumenical Council, he accepted this responsibility only with the support of all Christians in the country. He hopes for a better understanding among different churches in the future.

Many non-Christian Czechs are now interested in Christianity. Hromadka sees this as a great challenge for the church. Hromadka said he was optimistic because the younger generation were asking about the gospel of Jesus Christ. He said this was a new and demanding opportunity for the Czech churches.

Right to Life TO HOLD PRO-LIFE RALLY on MOTHER'S DAY

The four leaders of Canada's pro-life movement will speak at the Right to Life Association's Rally and Walk on Mother's Day, at Queen's Park, Toronto, Ont. The rally will provide an opportunity to join "Together For Life," emphasizing the importance of protection for the preborn child and support for mothers. A silent walk on University Avenue will take place past Toronto General and Mount Sinai Hospitals in memorium of all preborn babies killed in abortion.

Date: May 13, 1990 (Mother's Day)
Location: The Parliament Building, Queen's Park
Assembly: 1:45 p.m.
Speakers: 2:15 p.m.
Walk: 2:45 p.m.
Theme: "Together For Life"

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Artists struck by recognition in church art series

Robert VanderVennen

SCARBOROUGH, Ont. — When Wilhelmina Kennedy stood up to be recognized for a show of her paintings, which formed part of an arts program in a local church, she had never before actually received applause for her work.

When Gioia Seerveld Gehrels was able to present her liturgical dances in a Christian Reformed Church recently, she was very excited and with deep feeling thanked organizer Eileen Vanderzwan.

But the church still has a long

way to go towards accepting and celebrating the developed gifts of artistry among its members, judging from the strong emotional reaction of artists who took part in an innovative series that aimed to showcase Christian artists in a variety of media.

The elation those artists experienced contrasted with the feeling they expressed generally that their fellow Christians think their work is not really good enough to be respected. All of the individual artists and groups that

appeared in a four-evening series at Grace Christian Reformed Church in Scarborough, Ont., would like to participate again.

Actor Simon du Toit, a former member of Grace Church, staged readings of the poetry of John Donne. His preparation took months and included coaching from a director at the Stratford Festival where Simon is working. The director now wants Simon to present his reading as a one-hour show at Stratford.

Reluctant to leave

At the last concert, audience members said they were more deeply impressed by the sculpture of the young Christian artist Peter Wilde. He presented wood and even foam rubber sculpture that stunningly reflected biblical scenes and people.

Choir members of the Church of St. Mary Magdalene in Toronto, which gave a superb concert of Anglican church music, lingered after the concert as if reluctant to leave. Conductor Robert Hunter Bell was much impressed by the quality of singing of the audience when it was invited to join the choir in a couple of hymns.

A special feature of the series was the performance of a choir of 10 brass players, professional musicians brought together for the evening. It was obviously a special treat for them to play the kind of music they wanted, and they showed a delight not often seen in professional musicians. When their evening program — and the entire series — closed with the audience singing three hymns with the instrumentalists, the conductor was deeply moved.



Peter Wilde's wood sculpture shows a raven feeding Elijah.

Photo: Peter Wilde

A well-known professional artist who appeared in the series mailed a \$50 donation in appreciation for the series. It was common for the artists to applaud the acoustics and ambience of the church. Wilde said that his sculpture had never before been shown in a church and that some of the pieces looked better than they had in other settings.

Music was at the centre of the arts evenings, with a performance by organ-trumpet duo Jan Overduin and Eric Schultz. There was a chamber music trio and the vocal and brass choirs as well. But other artistic media were deliberately included, such as author Hugh

Cook's reading from his new novel, *The Homecoming Man*, as well as the poetry reading, liturgical dance and painting and sculpture exhibits.

Vanderzwan, who is organist and director of music at Grace Church, was pleased with the quality of the events and feels good that the church was able to promote Christian artists and their work. The 100 or so people who attended each event took note of the excellence of the presentations, but it was recognized that more exposure of this kind is needed so people can learn to appreciate art that is neither obscure nor superficial.

Justice for the elderly: a diaconal concern?

Robert VanderVennen

An elderly widow has lived alone for a number of years. But she falls and breaks her hip. She recovers quite well but an occupational therapy assessment says that she can't get to the toilet or cook without help. Should she go home when she leaves the hospital, or should she be required to go to a nursing home?

There are ethical issues here, and issues of "intergenerational justice," say Robert Pepper-Smith and William R.C. Harvey, who work at the Baycrest (Toronto) Centre for Geriatric Care and see this kind of situation all the time. They have written in the newsletter of the Westminster Institute for Ethics and Human Affairs about a typical person in this situation, whom we may call "Mrs. Good."

Mrs. Good seems somewhat disoriented in the hospital. Sometimes she has trouble finding her room. The staff is concerned that she might get lost outside of the hospital. But she doesn't see a problem. Before she broke her hip she had ways of dealing with that in her simple life — if she stayed on the bus beyond her stop, or got on the bus in the wrong direction, she just stayed on until it got to her stop, for instance.

The hospital staff looks at her problem in a rational way, evaluating all the factors. Mrs. Good's attitude is more one of feeling. She feels her life will fall apart if she can't get back to her safe place where she belongs. We may ask whether rationality or feeling is more important in this case, or how they can be brought together.

A simple solution would be for Mrs. Good to have live-in help. But she can't afford that. Around the clock long-term community help is not available.

The result is that Mrs. Good is not sent home from the hospital but sent to a nursing home. She has been judged incompetent to care for herself alone, and incompetent even to decide what is best for her.

Whether "justice" has been done to Mrs. Good is impossible for us to judge on the basis of this limited information. But it is an important question. An even better, more humane way to put the question is to ask whether the people making the decision have sincerely wanted to do the best for Mrs. Good, or whether she was merely disposed of according to bureaucratic convenience.

This analysis assumes that Mrs. Good does not have loving family close to her or friends who will commit themselves to long-term help in this needy time of her life. Too often in our individualistic society this is the case. Of course, even if she has this kind of loving support the nursing home may still be the best for her.

This also assumes that there is no church to minister to her need in the name of Christ. It is possible that diaconal care from a church could enable her to stay in her home and in a familiar neighbourhood. This kind of care indeed happens when a person has been an active member of a church for many years.

If Mrs. Good has not been a church member, would and should the neighbourhood church a block or two away from her home come to her help? Churches may not have looked closely enough at this kind of ministry in the name of Christ. Outreach in the neighbourhood has usually been conceived only in terms of evangelism, especially for evangelical churches. The personal ministry of Jesus himself suggests that this diaconal kind of ministry by the church would be an important sign of Christian authenticity. Perhaps churches in a given area might get together to block out sections where each would move in to take responsibility for the Mrs. Goods of this world who do not have church or other personal supports.

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Short story/Poetry

A Mother's Love



Her love is like a bubbling spring
That never stops its flow;
It comes from deep within God's heart
To cause life's seeds to grow.

Her love becomes a gentle force
Which conquers self and sin;
It lends its weight by acting out
Christ's truth that dwells within.

Her love includes Christ's excellence;
The strength of which we see;
Her loyalty to principle
Gives her the master key.

Her love is so perpetual
Her children sing her praise;
We owe her testimonial,
Yes, in a thousand ways.

Rev. R.D. Harmer, May 14, 1989
Welland, Ont.

Bittersweet art



Georges Rouault, *Il serait si doux d'aimer* (1914-48) Aquatint, Rosenwald Collection, National Gallery of Art, Washington, D.C.

Loving is being close and accessible, protective and giving, but not constraining. The arm of the mother in Rouault's ensemble gestures away from the child nestling at her breast, toward the outer world fraught with miseries, like war. "It would be so sweet to love," says this bittersweet art reluctantly. Parents truly love their children when they lay down their life for their offspring, that is, firmly sacrifice attachment in order to outfit the younger ones with a wisdom that will endure, as wary as a snake and as without guile as a dove.

Barren

Based on 1 Sam. 1:1-8

Does anyone know my pain?

†††

My husband Elkanah knows,
or so he says.
But his quiver is full
from that other wife.
Oh, how I loathe her taunting —
she bears him children
over and over again
while my longing arms
remain achingly empty.

†††

No little mouth
drawing nourishment from my breast.
No tender crying
and childlike chatter
in my empty tent.
No little bodies
reaching out to me
to be cuddled or comforted.
No little garments to weave
for my own flesh and blood.
Just a kind, patient "aunt"
to my rival's children.
I, Hannah, unfulfilled.
Only half a woman.
Serving my husband
like that Peninnah,
But without the blissful reward
of sacred motherhood.

Does anyone understand?

†††

Oh, how they discuss their children,
Peninnah and her friends.
"Little Rueben cut his first tooth,
and little Mary is so clever.
Now where would a man or woman be
without sons and daughters?"
How cleverly Peninnah
pours acid on my wounds!
How she despises Elkanah's
deep devotion to me.
How she would love to fathom
The despair of my soul!

Does anyone care?

†††

I will lift up my eyes
to the fountain of Life.
I will pour out my anguish
and hand it to him.

Berta Hosmar
Whitby, Ont.

Marie and the ten cents

Mins Reinsma

Marie... Marie, it's time." The small girl heard the call and she felt the caring touch of her mother on her shoulder.

She was instantly awake and said, "Yes, I'm coming."

It was dark in the loft; she got up with care so as not to wake her sister Nel. After tucking in the blanket she glanced at the other bed. Fre and Griet were lying close together, the blankets almost covering their faces. She looked through the small window; the early morning light was just noticeable and she could hear the rolling of the surf on the beach, the beach on the island of Terschelling, North Holland.

Marie knew why her mother had called her this early; she knew what she was asked to do. She had to finish knitting the stockings. Marie was not the oldest of her sisters but she was by far the best when it came to knitting, she had the same evenness and tightness of stitch as her mother. This was important because they sometimes worked together on the same pair. Black stockings were all she ever worked on; black stockings, always black stockings.

It was an added income for the family. Marie's mother, Vrouw Cupido, charged 10-cents-a-pair and her stockings were always even and of ample length. Ten cents would buy two loaves of bread and if you came at the right time, warm bread.

As she came down the ladder, Marie knew that it would at least take an hour to finish the pair ordered by Juffrouw Brouwer; she also knew that her mother did not have any money in the house for bread this morning and that the paymaster, who always came on Saturday, would not come with her father's wages until tomorrow. She knew the stockings had to be finished and delivered. She then had to go with the dime to the baker and do all of this before the other children were up. Marie was eight but she had lived a

very short time as a child; at one time she had said to her mother, "But mother, I am only eight."

Her mother had remarked, "No Marie, you are already eight."

Coming into the kitchen she said good morning to her mother who was already knitting. "Come dear, sit by me."

Marie took a chair and picked up the half-finished stocking and pulled the needles out of the ball of wool. She arranged the needles and began to knit; the faint clicking of her needles accompanied that of her mother's. It was the only sound in the small kitchen.

"Are we going to make tea, mother?" Marie asked.

"Yes, dear, and you may have a little sugar in it; but don't tell the others."

Marie smiled. That would be a treat! "Where do you think papa is right now?" she asked.

Her mother looked at the calendar next to the cookstove, "I think that they have passed Cape Horn by now; I hope so anyway. I had a feeling last night that they had passed it safely."

"Is that such a bad place, mother?"

"Yes, Rie, it is the worst part of the trip, always bad weather, always cold and the sighting is poor. I showed you the place in the atlas, remember?"

"It doesn't look bad in the atlas, lots of islands and such."

"Yes Marie, the islands; that's the trouble. You pray for your father, don't you?"

"Yes, mother, I do, every night."

"Good girl. Now let's have some tea; the water is boiling."

Marie's mother put a small spoonful of tea in the pot and set it on the corner of the stove. She then put a piece of peat in the fire box.

"How much is left on your stocking?" she asked.

Marie placed the stocking on the edge of the table, "Ten more rows and I'm finished."

Her mother looked at the alarm clock on the shelf, "We are going to finish just in time; I have six rows left. You can take the stockings to Juffrouw and

then go to the bakery."

Marie looked at her mother, "What if she doesn't pay right away?"

"Just tell her that we need the money for bread this morning."

Marie frowned, "I sure hate to say that, mother."

"Come on, dear, she knows very well that we need the money and she also knows that the paymaster will not come until tomorrow."

Marie kept working, her fingers whipping the black wool over and around each of the needles which she held firmly tucked under her arms. "I still don't like to ask for the dime; maybe she will just pay me!"

"She will, dear, she will."

Marie's mother poured the tea in a cup and placed it with a little spoon on the mismatched saucer. She then put a little sugar in the tea and handed it to her daughter. Marie smiled and picked up the spoon, stirring the tea with care and pride.

Both stockings were ready when the girls upstairs started to move and dress. The stockings were once more inspected for length and rolled up in a neat bundle. "Don't forget the leftover wool because she will surely ask for it," her mother said.

"I know she will," Marie said. She put on her coat and slipped in her wooden shoes. Juffrouw Brouwer lived close by, on the way to the baker. When Marie knocked on the door, she thought, "I hope it's not too early for Juffrouw."

When the door opened, Juffrouw Brouwer looked somewhat surprised and exclaimed, "What is it, Marie?"

"Mother has your stockings ready, Juffrouw Brouwer, and it is 10 cents and here is the leftover wool."

Then Juffrouw reached for the stockings and unrolled them. She held them close to her eyes and examined them very carefully. She then held them against her arm to measure the length; she then laid them on top of each other

to see if the pair matched. Looking at Marie, she said, "They seem to be all right. Thank your mother."

When she began to close the door, Marie said quickly, "May I have the dime now, Juffrouw Brouwer?"

"Tell your mother that I will pay her when I see her," and she closed the door firmly. Marie felt her stomach knotting and tears welled up in her eyes. She had been afraid that this would happen. Slowly she walked back home thinking about her mother and the baker and Juffrouw Brouwer and the dime.

She brushed tears from her face with the sleeve from her coat and she kept thinking,

"What shall we do now...?"

She just could not come home without bread; she just couldn't. "It's not fair," she thought. "I'm glad that I don't have a mother like all the other mothers. I would not have Juffrouw Brouwer for a mother even if she could pull dimes from her big ears." Tears were coming back. When Marie passed the church, she stopped suddenly. That's it! That's what I must do. The money from the church, it's the only way. Quickly she went to the back door and reached for the key. Opening the door she went inside. It was rather dark but the way was familiar; her family cleaned the church every Monday. She could find her way with her eyes closed.

Marie walked directly to the front pews, the ones with the little doors on the side and the green cushions. She reached underneath the second pew from the front for the matchbox. It was lying in a slot which supported the seat. On her knees now, she slid the matchbox open. There they were, 11 pennies, brightly polished and re-polished from time to time. She had placed cotton in the bottom on which she had placed the pennies.

One by one she had collected them; each one had a story. Some were given for a birthday; they had the proper

year dates. Some she had earned for extra knitting; some were given by her father after one of his trips. Marie knew the story connected with each penny. She tipped the box over in her hand, trying to find the one of 1891, the year she was born.

She just could not give up this one, but then there was the one her father had given her on her sixth birthday, the year she had started Christian school. And there was the one given by her mother after she had knitted six pairs of stockings in two weeks. This was a very old one; it was 1835. She could not give up this one either.

Suddenly she realized that she needed 10 pennies for the baker and that she had only one extra. Tears filled her eyes again. She had to make a decision. She finally took the 1891 penny and placed it on the cotton and closed the box carefully. She then put the box back on the slot and held the 10 pennies tightly in her hands. Leaving the pew she thought, how often during the service she had looked at Mr. Dijkstra and said to herself, "Mr. Dijkstra, if you only knew how much money you are sitting on, right under your seat and I'm the only one in the whole world that knows it, the only one."

Marie ran to the baker and asked for the bread. When she put her pennies on the counter the baker said, "Brand new pennies, eh? Made in Amsterdam last week I bet."

Coming home with the warm loaves she placed them on the table. "I told you she would pay," her mother remarked.

"Have faith, Marie, the Lord always provides."

Marie nodded, but said nothing.

"Let's eat girls. You may have some syrup on your bread this morning."

Mins Reinsma is a Dutch immigrant and retired jeweler who lives in Seattle, Wash.

A lament for Estonia

Anne Hutton

KENTVILLE, N.S. — Gorbachev may be popular with Western leaders, but that is not the case in Estonia today. So says Endel Karmo of Lower Onslow, Nova Scotia. Karmo is a retired apriarist who was evacuated from Estonia in 1944 with serious leg wounds received as an army officer at the front. He spent time in Sweden and in a Danish displaced-persons camp where he met his wife, Irene. Eventually he applied for and received a position with the Nova Scotia government and spent most of his work years there.

With Lithuania defying Soviet power and Gorbachev issuing stern warnings, the future of Estonia is also being debated. It was once the richest of the Baltic republics, with the highest standard of living in the U.S.S.R., compulsory education through 11 grades and many natural resources. Karmo, for one, is doubtful that Gorbachev will let this prize slip from his grasp.

"When Gorbachev took over, you remember how popular he was in the West," says Karmo. "Right now, he is nearly the most hated fellow in Estonia." This attitude has hardened after recent revelations about Gorbachev's continuation of past Soviet policies.

Beginning with a secret pre-war pact between Stalin and Hitler, Estonia was traded off as part of a division of Eastern Europe into two spheres of influence. Annexation of the Baltic republics began gradually in 1940 with the establishment of military bases in the Baltics, followed by the installation of puppet regimes under Soviet control.

That same year, about 20,000 of Estonia's leaders and intellectuals were deported to Siberia. They included Karmo's aunt, with her husband and son. The aunt never heard from her husband again even after her return to

Estonia 15 years later. According to Karmo, demonstrations were arranged to make the country's leading citizens and government appear corrupt. It was only a matter of time before the puppet government begged to be incorporated into Russia.

Terror under Stalin

Karmo remembers the events of 1940 well; he was 28 years old at the time. His mother and sister escaped during this period, so dangerous that people were being thrown alive down wells in some instances. Political commissars went to great lengths to exercise their control, terrorizing the Estonian population. It was all part of Stalin's scorched-earth policy, says Karmo. His family's farm and the farms of many others were swallowed up by the Soviet machine, along with the country's oil, building materials and industries.

"You have heard of Katyn?" asks Karmo. "The same thing happened with Estonia." His reference is to a woods near Smolensk where bodies of 5,000 Polish officers were found, part of a group of 15,000 alleged to have been killed by the Soviet army in 1943. In Estonia too, deportations and deaths served to rob the country of its leadership. The U.S.S.R. simultaneously began mining

Estonia's natural resources. In northern Estonia enormous areas were being devastated by large excavators, leaving the land looking like a moonscape.

Karmo says it was not only Stalin who deprived Estonia of its leaders and resources. The process has continued unabated, with more deportations whenever the country's independent spirit surfaced in any quarter. At the same time, the Soviet Union has moved in ethnic Russians to positions of power and as workers in the manufacturing and mining industries. The net result is that only 60 per cent of Estonian citizens are of Estonian descent. The other 40 per cent are Russian.

The implications of this population shift are self-evident. Before long, Gorbachev could allow for open elections in Estonia, confident that his supporters hold the balance of power. Karmo maintains that Gorbachev's minions actually claim to have held Estonia for four or five hundred years, and consider parts of the country to be Leningrad territory.

Efficiency unimportant

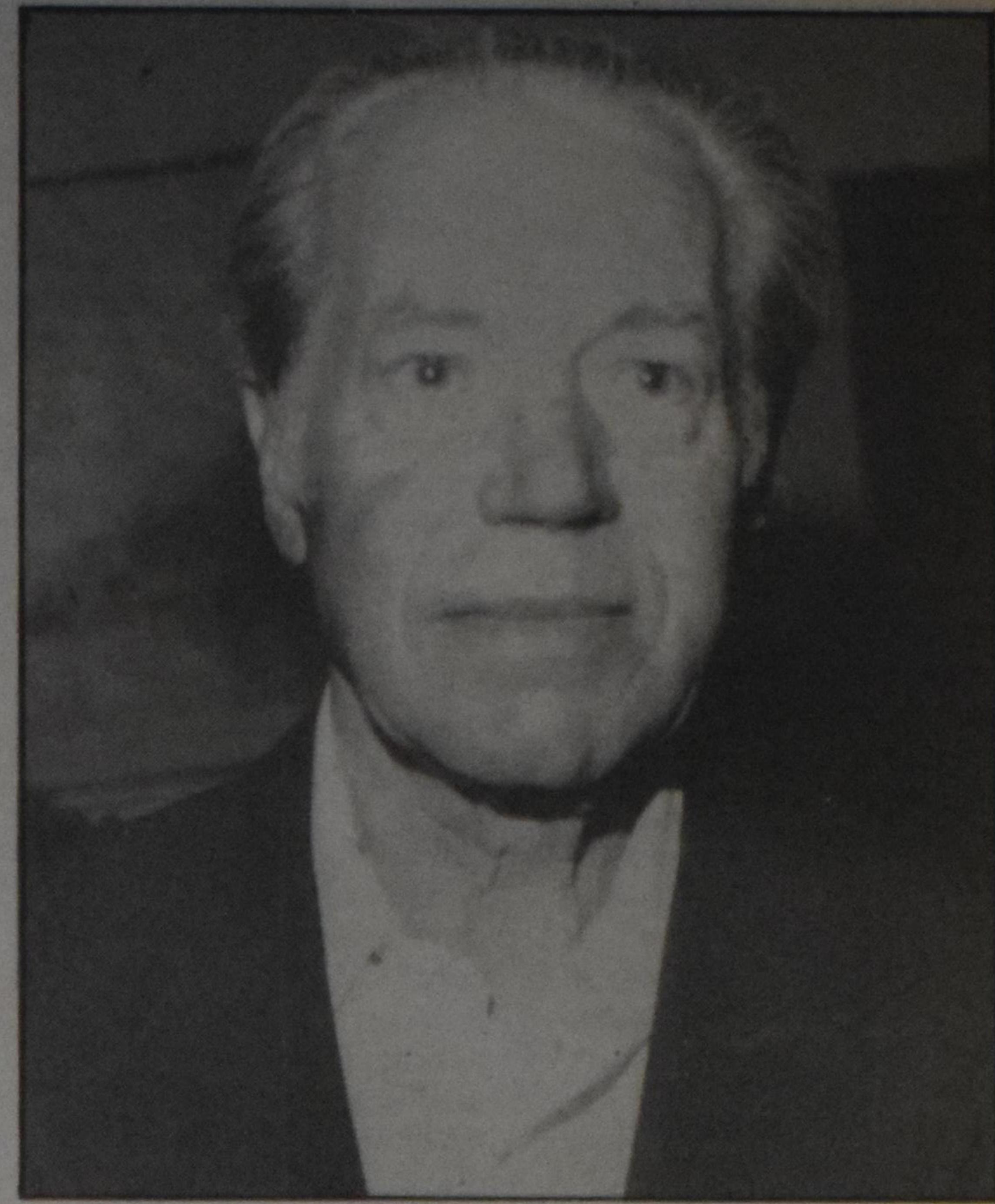
What freedoms currently exist for Estonians? Karmo does not know. He has stayed in touch with a number of relatives and former colleagues in the department of agriculture, but letters are probably all censored, he thinks. One seemingly unimportant detail surfaces in the newsletters he receives; the paper is of very poor quality, unlike that of a decade ago. Similarly, post and telegraph services have deteriorated to a disastrous level.

Formerly productive farms have been divided into non-viable units, although a few privately owned farms survive. It would be logical to assume that the success of a few small farms would send some message to the Soviet leadership, but Karmo says that is not so.

"It doesn't matter!" he insists. Efficiency doesn't count. The Soviet mentality does not aim to improve the living standard, he adds; they merely want to get by with the least amount of work. That is the principle behind collectivism: everyone has an income, regardless of productivity. State farms, known as *sovchos*, exist alongside cooperative farms, or *kolhos*, and no one cares whether one shows more profit than the other, maintains Karmo.

Some relaxation

What about the Estonians; have they forgotten how to work as well? Karmo merely shrugs. It's a good question, but he does not have an answer.



Endel Karmo

Photo: Courtesy Anne Hutton

Letters mean nothing, he says. His wartime involvement probably means that every letter is still censored, and no real communication comes through from his Estonian contacts.

"They don't dare to communicate," he explains. "I hope that communication will improve, but who knows?" Similarly, he thinks there has been some freedom of religion in Estonia, and the Soviets appear to be loosening the reins somewhat, but no real details have been sent him. He's aware that none of the churches destroyed during the war were rebuilt. Others may have been converted into storehouses, but he cannot be sure of anything. He does know that his relatives are allowed to go to church.

"For a long while there was no baptism. Now they can," says Karmo. However, he doesn't know whether secret baptisms were conducted during the past decades. No one dared tell him. In effect, there has been a communications blackout between him and his native land, despite letters and news publications going out. Karmo draws a comparison with Romania, where the secret police so intimidated the population that they lived in fear. It may not have been as bad in Estonia, he says, but "Then again, who knows?"

Hope for collapse

There are the powerful memories: when the first deportations started, Karmo's good friend was required to provide a list of leaders to be deported. Instead, he chose suicide. Deportations have continued, says Karmo, ever since. All the talk of *glasnost* has not resulted in an emptying of Siberian labour camps.

"Lately, Gorbachev shows every sign of becoming more and more ruthless," says Karmo. He has obtained absolute power, with full support from the West.

Estonians who had hoped the Soviet leader might allow some freedoms now regard him with fear and hate. Unless the colonization of Estonia stops, their opinion will not change. Right now there are 100,000 Soviet troops in the country, which has not served to reassure Estonians either. In fact, there are those who think their only hope lies in a total collapse of the Soviet empire, regardless of the consequences.

Karmo considers the Christian religion essential in providing moral backbone for the Estonian population, and has even mailed a Bible to one friend there. There's a real uprising in religious activity, he says. He is not sure to what extent this is search for real meaning or just a political movement aimed at overthrowing the communist regime. Karmo, whose family was Lutheran, personally holds that "my religion is all of creation." But he nevertheless wishes for a religious revival within his native land.

Today, Endel Karmo and his wife, Irene, live quietly in a rural area of Nova Scotia. Despite his age, Karmo continues to keep a hundred hives of honeybees and with his son produces acres of low-bush blueberries. It's a very peaceful existence on the surface. But it's apparent from his conversation that Karmo's concern over his lost homeland still tears him apart.

Anne Hutton is a free-lance writer and the editor of a newsletter aimed at the Christmas tree industry. She and her husband, Bill, live in Kentville, N.S.



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Churches urged to remove barriers to people with disabilities

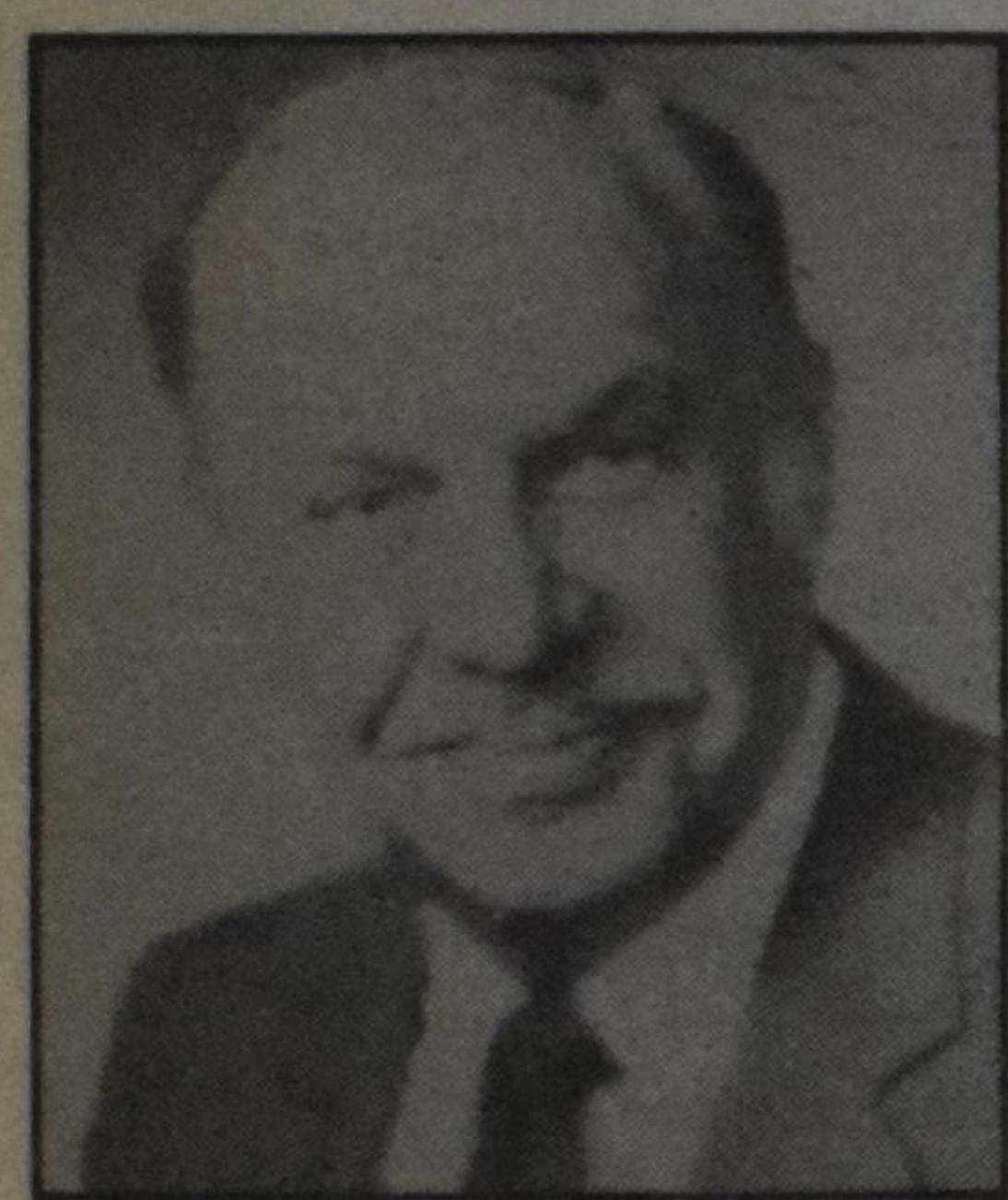


Photo: Christian Companions, Ted Verseput, editor
Ted Verseput, director of the CRC's Committee on Disability Concerns: a growing need to make our churches accessible.

Bert Witvoet

ST. CATHARINES, Ont. — "Some people don't participate in the life of their church because of apathy." There's nothing new under the sun: no one seriously questions that observation. "Some people can't participate in the life of the church because of a disability." That perception is being challenged.

The Committee on Disability Concerns, a permanent committee of the Christian Reformed Church in North America, is busy trying to break down the barriers that they say keep people with disabilities from becoming fully involved in church activities.

One of the main barriers they identify is the "attitudinal barrier." Church members, like most members in society, have a way of making the disabled feel

unwelcome, says Ted Verseput, director of the committee. They can give that impression by not recognizing the needs or gifts of the disabled. Yet, the number of those having a significant disability is estimated to be 43 million people in the United States, or between 12 and 15 per cent of the population.

For Canada that number might be three or four million, says Bert Zwiers, an Ontario board member of the committee, whose headquarters is in Grand Rapids, Mich. A common objection that Zwiers (who is himself physically disabled, walking with great difficulty) meets is that making a church wheelchair accessible for only one or two people costs too much money. His laconic counter-statement might be: "And how much did the organ cost, or the stained-glass window?"

Both Verseput and Zwiers would like to see all Christian Reformed congregations take as their own the resolution on disabilities which the CRC Synod of 1985 adopted (see box this page). In fact, they would like all Christian churches to do so. So far, 14 CRCs have committed themselves to the program by setting up a disability committee which considers all the implications of being a caring community that pays "special attention to the needs and gifts of people with physical, sensory, mental and emotional impairment."

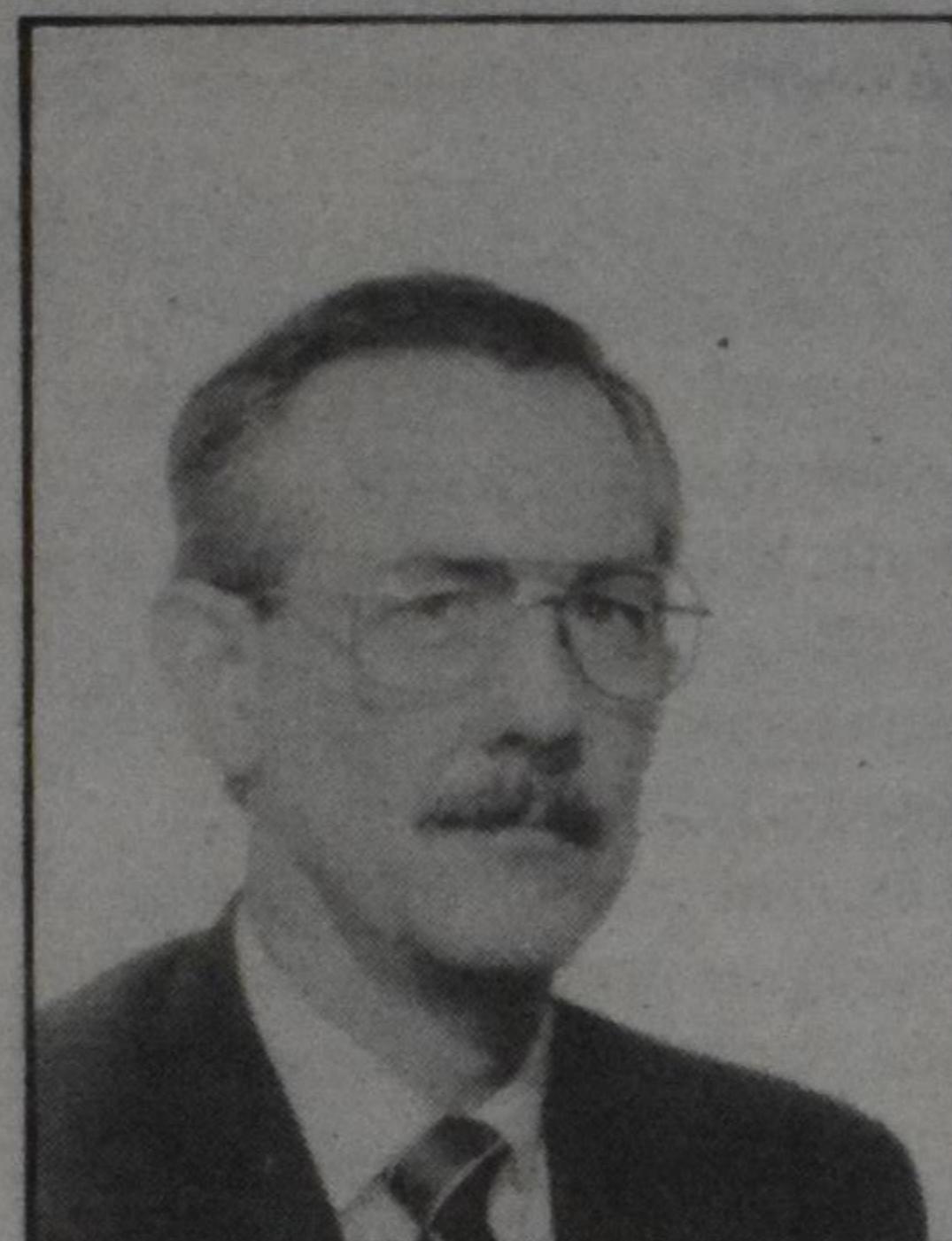


Photo: Courtesy Bert Zwiers
Canadian Bert Zwiers: We must overcome the attitude that making churches accessible for one or two disabled members costs too much.

Verseput would like all the diaconal conferences of the Christian Reformed Church to promote this program. At this point, four classical disability committees have been established in the United States.

According to Verseput, the number of people with significant disabilities has grown over the years because people are kept alive longer, increased use of cars and recreational vehicles is causing more accidents, and fewer people with disabilities are institutionalized today.

Any church that wants to participate in this program or seek more information can write to: The Committee on Disability Concerns, 2850 Kalamazoo Ave SE, Grand Rapids, MI 49502-8034.

Students investing in their own education

C.C. Staff

EDMONTON — School children in Sierra Leone regularly spend a school day working on their teacher's farm so the teacher can be free to teach on the other days, Jan Disselkoen recently told students at West Edmonton Christian School. Disselkoen has been working in Sierra Leone under the Christian Reformed Church's Board of World Ministries.

After hearing that, teacher Dave Nydam said, "I wonder if our students have invested enough in their own education to value it as highly as they should."

Nydam says he changed his mind after watching his students counting and rolling the 115,800 pennies that they had brought to the school in support of producing new Christian textbooks. He concluded that Christian

school students — and their parents — do invest themselves in their own schooling to indeed "own" their education.

See Crossword Puzzle on page 19.

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For the time being...

Adrian Peetoom



Reuben knows

Some time ago another grace of Chatham came our way in the baptism of our latest grandson. It was a memorable day, in many ways.

Before the service family

members from both sides came together to share a glass of wine and some "nibbles," while afterwards we joined in a simple evening meal, capped with rich chocolate cake.

Reuben's parents had designed the baptismal liturgy, which drew the whole congregation and extended family around the eternal covenant promises, voiced by one grandparent from each side. The sermon wove (once more) the mystery of God's grace around our lives, and this time included Reuben, his little forehead still damp.

Whole-body response

Older brother Aron (6) was quiet through it all, but Caleb (3½) took an active role. His loud and clear voice could be heard on occasion, especially in the middle of the sermon when a point of climax had been

reached.

Reuben behaved impeccably, I know, for he was on my lap throughout the service, fresh as a daisy in the same baptismal gown his mother wore more than 27 years ago. Reuben loved the singing, as his eyes were glued to my lips and his own lips moved in that special 6-week-old way that indicates a strenuous attempt to take part in conversation all around. He slept during the sermon, but only for five minutes. The rest of the time he looked up or turned his head to where the sermon voice came from, and he made "talking" noises more than once. Once he squirmed

and stretched and came close to crying, but as he had been fed just before the service, I counted the unrest as gas, and indeed a burp was produced in short time.

I had never been a baby care giver in church before and while I loved the experience, I found it very hard work. I had to watch him all the time and try to anticipate his every move so that (perhaps) I could prevent a crisis; for in truth, I would not have liked to have to walk right in front of preacher and people to bring him to the nursery. I could not pay attention to every sermon word, of course, and parts of it slipped by me.

But one observation I did catch, and with it I immediately took issue. The minister said (and I paraphrase), "... Even though Reuben doesn't understand it ..." (by "it" was meant the event, not the doctrinal statements about it).

Faith not based in rationality

From what I already know about children, and especially from what I learned from Reuben that day, I can say with great conviction: Reuben knows. Reuben knows (in Reuben's ways, which are a mystery to us) what baptism is. His body responded, his mouth responded, his eyes responded, his voice even responded. Here was a full human being, young and inexperienced perhaps, but fully *person* before the face of God. The reason that we haven't understood that before is that we have been misled into thinking that faith is a product of rational understanding, of having learned the formulations of the doctrines. Some consistories still think that mentally handicapped people should not publicly profess their faith and take part in the Lord's Supper.

But Reuben was all there that day, as I could easily tell. As educators are beginning to teach us, experience is the great teacher. Reuben is growing up by being a genuine part of the family. He doesn't have to pass an exam before he is admitted. The same holds true for the church family. That's what the Covenant is all about.

Reuben knows, even though he cannot talk about it. Reuben told me he knew by his actions. Reuben and I were bonded together by knowing, each in our own way.

And that's what made the whole thing spectacular.

Adrian Peetoom lives in Chatham, Ont., and keeps being amazed at the many new things he must still learn at his age.

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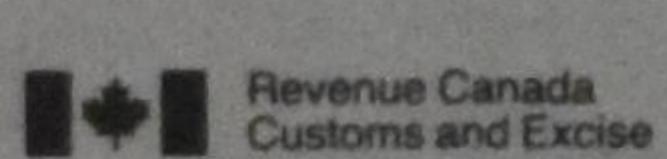
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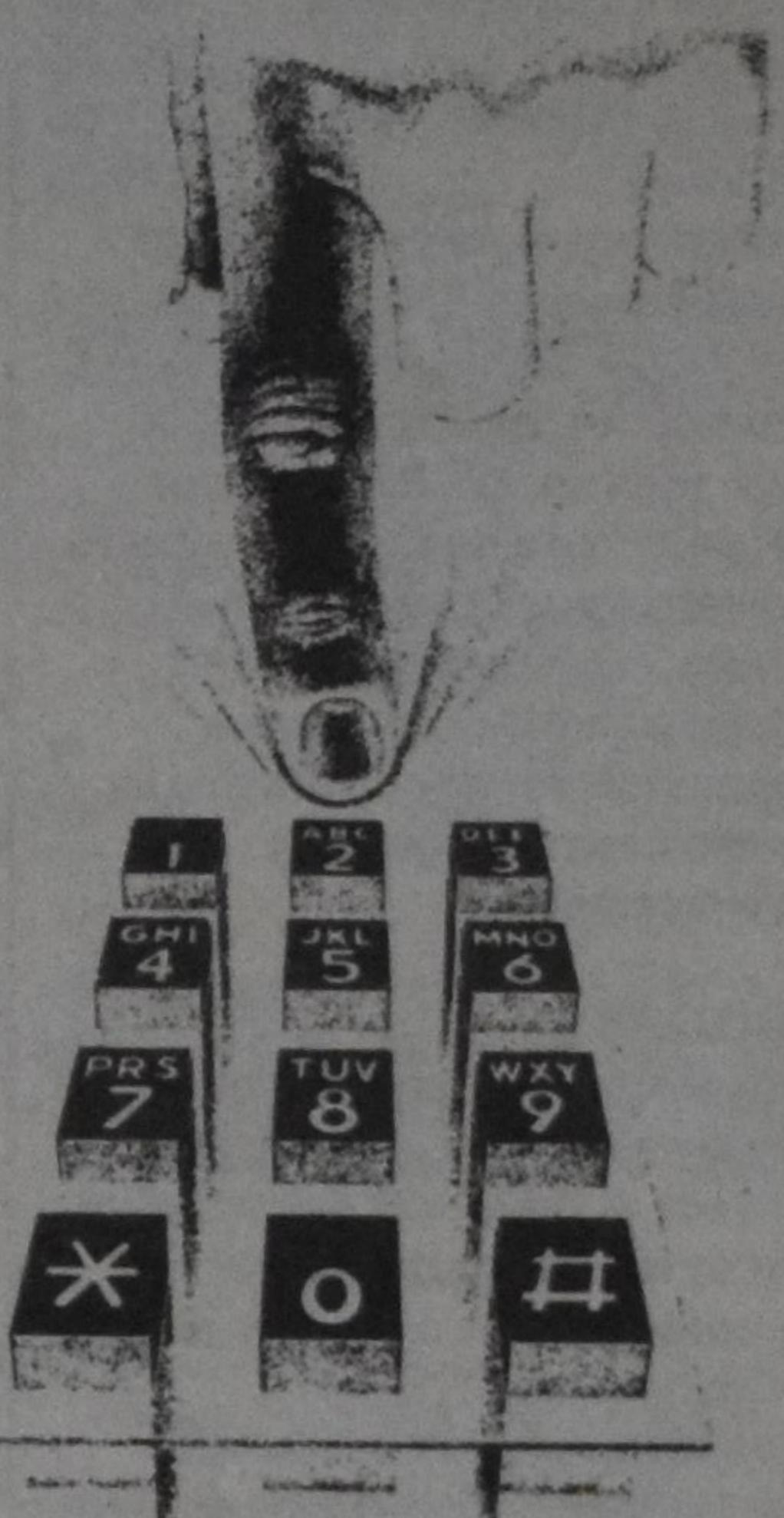
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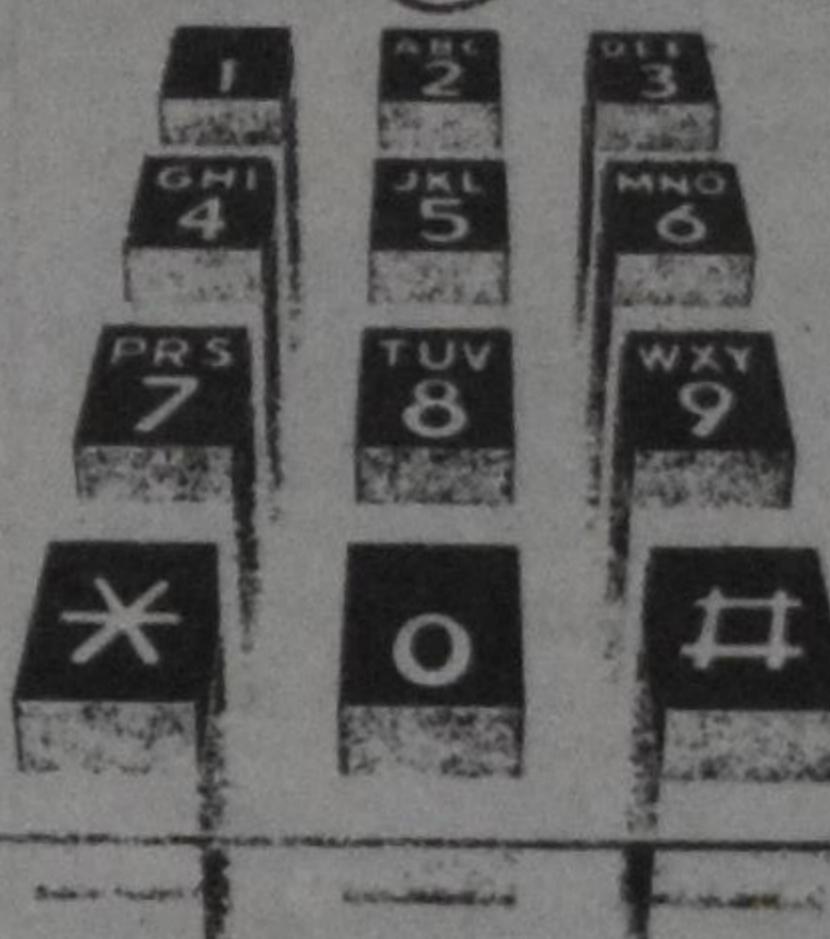
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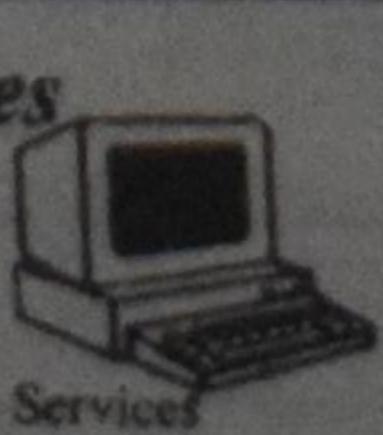
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<p>Thanks</p> <p>KASSIES: A thank you to all who remembered us on our 40th wedding anniversary. The visits and best wishes, the cards, phone calls and flowers, it was very much appreciated. Above all, we thank our Father in heaven for his goodness to us. John and Grace, Clinton, Ont.</p>	<p>1940 1990 "Unless the Lord builds the house, its builders will have toiled in vain" (Psalm 127:1a). With thanksgiving to our Lord, we announce with joy that our parents (grandparents) Twello (Geld.) — St. Catharines, Ont. 1950 1990 hope to celebrate their 40th wedding anniversary on May 24, 1990. Love and congratulations from your children and grandchildren: Yvonne & Bill Korince — Brampton Derek Kalverda John & Sylvia Smeenk — Belleville Kim, Jeff, Brent, Andrea Frank Smeenk & Margaret Todd — St. Catharines Brock Wilma Smeenk — St. Catharines Friends and relatives are invited to attend an open house from 2 to 5 p.m. on Saturday, May 26, 1990, in the auditorium of Trinity Chr. Ref. Church, Scott St., St. Catharines. Best wishes only. Home address: 24 Rexleigh Cresc., St. Catharines, ON L2N 3X6</p>	<p>1940 May 23 1990 We thank the Lord that we may celebrate the 50th anniversary of the wedding of KLAAS and GRACE VANDERWILP (nee Heidinga) Congratulations and love from your children, grandchildren and great-grandchildren: Frank & Cherrie Vander Wilp — Brampton, Ont. Jim & Penny Vander Wilp — Trenton, Ont. Bob & Marlene Vander Wilp — Brampton, Ont. Jake & Elise Mars — Trenton, Ont. Sid & Jane Vander Wilp — Brampton, Ont. Henry Vander Wilp — Bayside, Ont. with 19 grandchildren and three great-grandchildren. Home address: 86 Nicholas St., Trenton, ON K8V 6B2</p>	<p>1950 May 17 1990 With praise and thanksgiving to our Lord, we celebrate the 40th wedding anniversary of our parents and grandparents, LOLKE and BOUKJE WESSELIUS (nee Piersma) With love from your children and grandchildren: Sidney & Alice Nettinga — Oshawa, Ont. Jeanette, Jeff, Elizabeth Gary & Frieda Reid — Poplar Hill, Ont. Christine, Greg, Kimberly Helen — Oshawa, Ont. John & Trudy — Bowmanville, Ont. Sarah, Lee, David Barbara — Bowmanville, Ont. Home address: R.R.#4, Bowmanville, ON L1C 3K5</p>	<p>Obituaries</p> <p>Nov. 8, 1932 April 15, 1990 REV. GUY CORVERS After struggling with his disabilities due to a stroke for five years and cancer the last eight months, Guy went home to be with his Lord on Easter Sunday. His favourite passage was Romans 8, and Lord's Day 23 and one of his favourite hymns was "Because He Lives." Lovingly remembered by: His wife Hanny Corvers (Van Rooyen). His children: Connie & Jim Krieger — Deep River, Ont. Adrian & Kathy Corvers — Newtonville, Ont. Leonard & Teresa Corvers — Orono, Ont. Henry Corvers — Newcastle, Ont. and eight grandsons. His mother Pieterella Corvers — Newaygo, Mich. His in-laws Leendert & Cornelia Van Rooyen — Sarnia, Ont. His brothers and sisters and in-laws: Jean & Bernie Boersma — Sebringville, Ont. Kees & Jopie Corvers — Zwyndrecht, Holland Jake & Dorothy Corvers — Agassiz, B.C. Betsy & Jim De Windt — Newaygo, Mich. John Corvers — Grant, Mich. Bill & Marg. Van Rooyen — Longlac, Ont. The funeral took place April 18, 1990, in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. John Zantingh officiating. Home address: 270 King St. W., Box 628, Newcastle, ON L0A 1H0</p>
<p>Births</p> <p>HELDEN: Praise the Lord for his many blessings. Edward and Elizabeth give thanks to the Lord for the safe arrival of their healthy son, PAUL EDWARD HENDRIK born Thursday, April 12, 1990, weighing 7 lbs. 13 oz. A grandson for Hendrik and Clara Helden, Hamilton, Ont., and Albert and Grietje Regelink, Orillia, Ont.</p> <p>TALSSMA: It's a girl! We just received a special gift sent from God above; a precious little baby girl to nurture and to love!</p> <p>MICHELLE CHRISTINE was born on April 25, 1990, weighing in at 7 lbs. 15 oz. Michelle is welcomed with joy by her brothers Nathan and Scott, and is a precious daughter for Ken and Shirley Talsma. Sharing in our joy are grandparents George and Ida Janssen, of Tillsonburg, Ont., and Jerry and Grace Talsma of Harley, Ont.</p> <p>More anniversaries on next page.</p>	<p>1935 May 16 1990 With thankfulness to God for his many blessings over the years, we hope to celebrate the 55th wedding anniversary of our parents, WIEBREN (Wesley) and SIJKE (Sylvia) EELKEMA (nee Boelens) May the Lord continue to bless our parents. With love from your children, grandchildren and great-grandchildren. Jake & Elisabeth DeBlek — Sarnia, Ont. Mike & Diana, Cynthia & Edward, Karen & Anthony, Kathy & Syb, Sandra, John Bill Eelkema — Listowel, Ont. Menno & Effie Eelkema — Listowel, Ont. Brian, Jacqueline, Selia, Alice, Brenda, Sara, Krysta, Mark John & Greta Eelkema — Stratford, Ont. Jeffrey & Angie, Wayne Peter Eelkema — Listowel, Ont. George & Patricia Eelkema — Stratford, Ont. John, David, Barbara, Thomas, Julie Nine great-grandchildren. Open house will be held on Saturday, May 26, 1990, from 2:00 - 4:00 p.m. at the Listowel Chr. Ref. Church. Home address: 184 Nicholl Ave. S., Listowel, ON N5Y 3A0</p>	<p>Accommodations</p> <p>Christian Reformed young couple looking for apartment in or around Hamilton, Ont. Please call (519) 383-0042 (collect) after 5 p.m. on workdays.</p>		

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<p>The Consulate General would like to come in contact with the following individuals:</p> <p>BOTERENBROOD, Rudy, born in Utrecht on June 17, 1953, emigrated to Canada on July 4, 1974.</p> <p>DEGELING, Hendrika, Veronica, born in Grootebroek on Feb. 22, 1944, emigrated to Canada in 1974.</p> <p>DONKERS, Johannes Josephus, born in Gerwen, gem. Nuenen on April 12, 1920, emigrated to Canada in 1948. Last known address: R.R.#1, Jerseyville, Ont.</p> <p>VAN DIJK, Hermanus, born in Lisse on April 9, 1937, emigrated to Canada on Oct. 12, 1956.</p> <p>DIJKERS, Arnoldus, born on Dec. 14, 1924, last place of residence in the Netherlands: Kockengen. Emigrated to Canada on June 3, 1954.</p> <p>HORNSVELD, Hendrik Jacob, born on Sept. 30, 1924, last address in the Netherlands: van Straelenlaan 20, Soest. Emigrated to Canada on April 3, 1958.</p> <p>KLERKS, Adrianus, born Dec. 17, 1924, last place of residence: Zevenhoven, the Netherlands. Emigrated to Canada on April 25, 1955.</p> <p>KROON, Andries Jacobus, born in Sliedrecht on Nov. 14, 1925, last address in the Netherlands: Fidelio 550, 1183 RB Amstelveen. Emigrated to Canada on May 19, 1982.</p> <p>MEESTER, Pieter, born on Feb. 25, 1925, emigrated to Canada in 1964. Last address in Canada: 124 Daniel St., Arnprior, Ont.</p> <p>VAN OOIJEN, F.C.W., last known address: R.R.#3, Lot 13, SND Line East, Caledon, Ont.</p> <p>PAASHUIS, Arnoldus Hermanus, born on June 29, 1924, last address in the Netherlands: Lieveleiderweg 167, Lichtenvoorde. Emigrated to Canada on Sept. 18, 1954. Last known address: 41 Riverside Dr., Oshawa, Ont.</p> <p>RAHDER, Harro, born in Schoonhoven on August 27, 1924, married to Eveline Kouwer, born in Assen on Nov. 11, 1923. Emigrated to Canada on Feb. 7, 1951.</p> <p>VAN TWIST, Mevrouw C., born on May 22, 1930, emigrated to Canada on April 29, 1977.</p> <p>WAGENSVELD, Aart, born on August 25, 1924, last address in the Netherlands: Bovenbuurtseweg 34, Bennekom. Emigrated to Canada on June 17, 1954.</p> <p>Consulaat General of the Netherlands 1 Dundas St. W., Suite 2106, Box 2, Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p> <p>Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2</p>	<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p> <p>FORT McMURRAY, Alta.: Fort McMurray Christian School Society is preparing to open an accredited Christian school serving Grades 1-8, beginning September 1990. We are seeking applications for the positions of teacher and/or teacher/principal. Applicants should have knowledge of a multi-grade classroom situation and must hold a valid provincial teaching certificate. Please submit resume to: Fort McMurray Christian School Society, 135 Highfield St., Fort McMurray, AB T9H 3T1. Tel. (403) 791-2638.</p> <p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a definite opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p> <p>HOLLAND MARSH, Ont.: Holland Marsh District Christian School still has an opening for Grade 7/8. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>HOUSTON, B.C.: Houston Christian School has two definite teaching positions open for the 1990/91 school year; one primary position and one intermediate position (Grade 4/5). Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, B.C. Phone (604) 845-7736.</p>	<p>LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in Junior High English. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0, phone (403) 782-6531.</p> <p>NEERLANDIA, Alta.: Neerlandia School invites applications for the following three full-time positions for the 1990-91 school year. 1) Grade 1; 2) Grade 5; 3) Jr. High Art, Lang. Arts 7, Soc. Stud. 9 &/or French, plus some elementary duties depending on strengths of applicant. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Phone (403) 674-5581 (school) or 674-5308 (home).</p> <p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the Junior Intermediate level, a temporary part-time position in resource and a part-time Grade 8 principal's relief (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p> <p>OTTAWA, Ont.: Redeemer Christian High School invites applications for a teacher of Physical Education and Science. Send application and resume to: Derek Maggs, Principal, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. Tel. (613) 722-1175.</p> <p>REGINA, Sask.: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p> <p>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990: <ul style="list-style-type: none"> One teacher in the primary/junior division in the area of French, one teacher in the intermediate/senior division in the areas of Math and Science, one teacher in the intermediate/senior division in the areas of English, History and Contemporary Studies, one teacher in the intermediate/senior division in the area of French. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0 </p>	<p>Covenant Christian Reformed Church St. Catharines, Ontario, Canada invites applications for the positions of: Youth Director Director of Evangelism Education Co-ordinator</p> <p>Covenant will consider applications for each position individually or for combinations of the above positions. Positions report to pastor under the supervision of Council. Qualifications: Degree in religious or church education, or equivalent experience (ordained or unordained).</p> <p>Send resume, references and academic transcripts by June 1, 1990 to: George Vandezande, Chairman of Search Committee 483 Scott St., St. Catharines, ON L2M 3X1 Telephone: 416-934-5954</p>	<p>Summer employment Supervise two children, 8 and 12. Take children on trips to the Science Centre, museum and Ontario Place, as well as duties around house. Live-in possible but not necessary. Location: quiet Toronto community of Leaside. Call Rosemary Wassenaar, (416) 424-1389 (evenings) for further information</p>	<p>HELP WANTED Grower's assistant required with experience in commercial greenhouses. Must be able to take responsibility when grower is gone. Must be flexible and willing to learn. Wages commensurate to experience. Send application or resume to: BAYVIEW FLOWERS INC. P.O. Box 2, Jordan Station, ON L0R 1S0</p>
Teachers	Accommodations	Miscellaneous	WE ARE SEARCHING . . .	Grace Christian Reformed Church in Scarborough, Ont.	
<p>BELLEVILLE, Ont.: Belleville District Christian School is in need of teachers in the following areas: Grade 5 (full-time), Kindergarten, Resources, French (part-time positions or combinations thereof). All persons interested are requested to forward letters of application to: M. Van Dyk, c/o Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.</p> <p>BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p>	<p>Bed and Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p> <p>Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.</p>	<p>CORRESPONDENCE COURSES Benefit and grow with Christian perspective into seven subject areas. Write to:</p>  <p>Institute for Christian Studies 229 College Street, Suite 408 Toronto, Ontario M5T 1R4</p>	<p>We are planning to add to and complement our expanding Team Ministry in</p> <p>• ARE YOU THE ONE??</p> <p>We will send you a Grace Church information packet upon request, or upon receipt of your application and resume.</p> <p>Search Committee c/o John Van Dyk GRACE CHRISTIAN REFORMED CHURCH 25 Channel Nine Court, Agincourt, ON M1S 4B5</p>	<p>Teachers</p> <p>The Richmond Christian School is accepting applications for the following positions for the 1990-91 school year:</p> <ul style="list-style-type: none"> Elementary — Library Technician full-time (minimum three days), Music, Phys. Ed., Grade 2, Grade 6/7 split, teaching Vice-Principal. Junior High — Teaching Vice-Principal, Phys. Ed., Music, Science/Math. <p>The Richmond Christian School offers Christian education for students from K-10. Our present enrolment is 350 students, with Junior High located on a separate campus.</p> <p>Please contact: Vic Wiens at (604) 272-5720 or send resume to: 5240 Woodwards Rd., Richmond, BC V7E 1H1</p>	

Classified/Events

Help Wanted

► Business Manager ◀

The Abbotsford Christian School Society

invites suitable applicants for the full-time position of **business manager** of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters.

The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students).

Salary and benefits commensurate with experience and qualifications.

Please send resume (including statement of faith in Christ and job references) to:

Mr. John Koot
c/o Abbotsford Christian School
Box 157, Abbotsford, BC V2S 4N8

Teachers

JOHN KNOX CHRISTIAN SCHOOL

MISSISSAUGA

has an opening for a

GRADE 7 TEACHER.

* Interest in Math an asset.

Contact Lorna Keith at (416) 822-8131

Events

De Hollandse Dag

in Moorefield, Ont.

Woensdag 13 juni om 10 uur

Samenzang, voordrachten, muziek by "Double Dutch."

Spreker: Ds. W. Vandenberg, van St. Catharines, Ont.

Lunch meenemen, vrij koffie en koek.

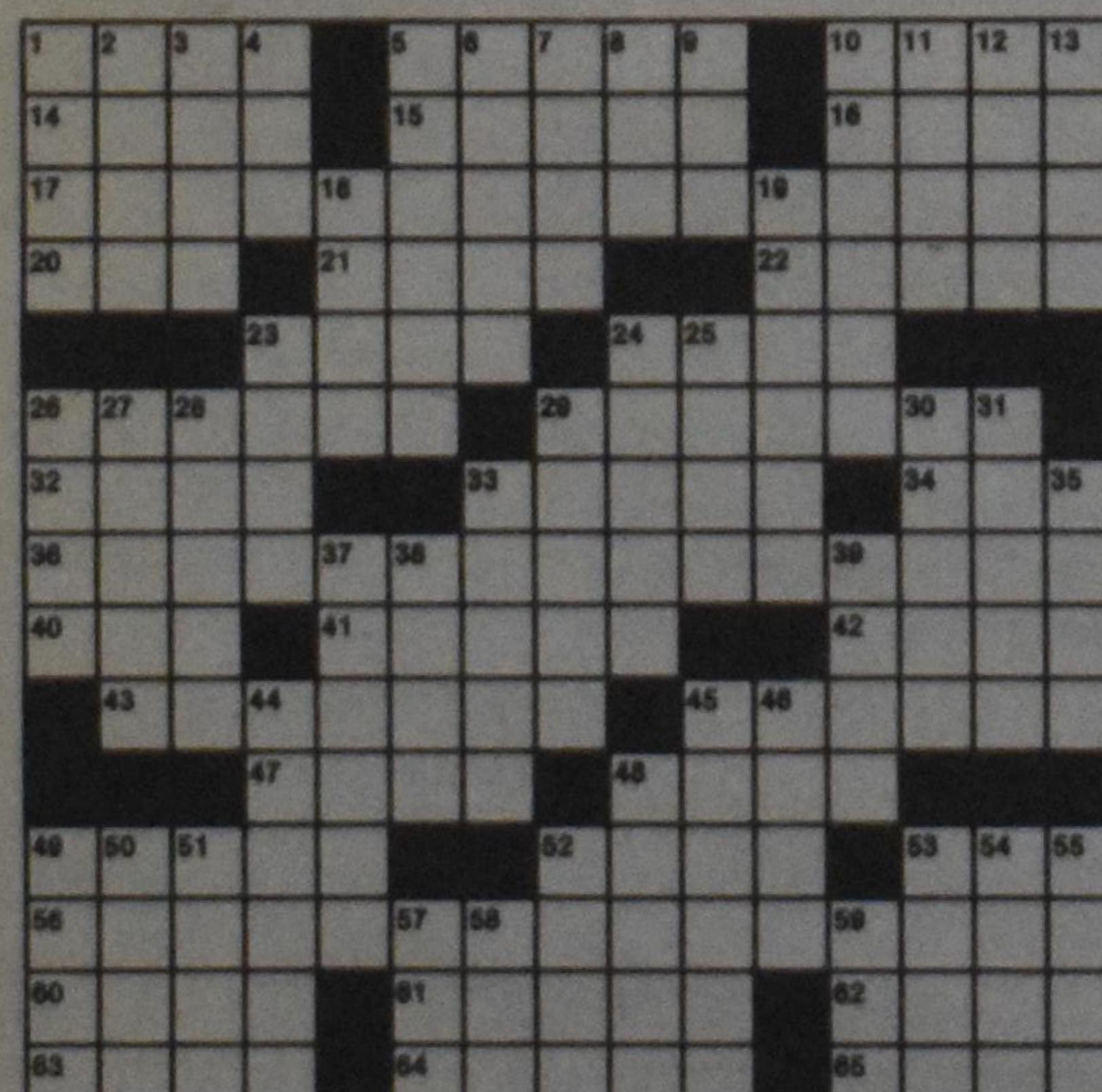
Voor gezelligheid en plezierig uitgaan, moet je **DE HOLLANDSE DAG** niet overslaan.

Weekly Crossword

by Frank R. Jackson

ACROSS
1 Speech sound
5 Carpenter's tool
10 "— a man with..."
14 Quechuan
15 Crimson dye
16 Sleuth Wolfe
17 Start of a statement
20 Ring count
21 Verve
22 Areas
23 Decorticate
24 One and only
26 Passionate
29 Land broker
32 Rouge et —
33 Tidal flood
34 Collod
36 Statement continues
40 Mourful
41 Musical group
42 Pause
43 Not one or the other
45 Exchanges
47 Sp. rivers
48 Red root
49 Spring bloom
52 St. Paul's state: abbr.
53 So, that's it!
56 Conclusion of statement
60 Not any
61 Dance that takes two
62 Criticism
63 Terminates
64 Labor group
65 Danson and Knight

DOWN
1 Elevate
2 As to
3 Use radar
4 Criticize
5 BB
6 Faithful
7 Gp.
8 Chill
9 Chemical ending



Last Week's Puzzle

10	Obliterate	11	Chow —	12	Eagle	13	Apparel	18	Sharp	19	Spring shrub	23	Beautiful creature	24	Sired	25	Lawman of yore	26	Carpenter and soldier	27	Mountain ash	28	Vacuum tube	29	Track entrant	30	Was flirtatious	31	A Delta	33	Kefauver	35	WWII ships	37	Announcement	38	Reflected sound	46	Flat money	48	Board game	50	Press	51	Permit use	52	"The — Love"	53	Wheel holder	54	Chief	55	Invites	57	Heat meas.	58	Whip	59	Near the stern																																																		
11		12		13		14		15		16		17		18		19		20		21		22		23		24		25		26		27		28		29		30		31		32		33		34		35		36		37		38		39		40		41		42		43		44		45		46		47		48		49		50		51		52		53		54		55		56		57		58		59		60		61		62		63		64		65	

Calendar of Events	
May 12	Organ concert by Andre Knevel at 8 p.m., Knox Pres. Church, Elora, Ont.
May 12	Annual Spring Concert of Christian Choir "New Life," at 8 p.m., Covenant CRC, St. Catharines, Ont.
May 12	Concert by "Adoramus Maranatha Choir" at 8 p.m., Central Presb. Church, Hamilton, Ont.
May 12-13	25th anniversary of Westmount CRC, Strathroy, Ont. For info. contact the Speelmans at (519) 245-0692.
May 15	Seniors' Day at HDCHS, Ancaster, Ont. Starts 10:30 a.m. Speaker: Rev. Henry De Moor. Refreshments served.
May 15	Banquet in honour of John Teertstra, at Ebenezer CRC, Trenton, Ont.
May 18-20	Tenth Annual Clinton "Kloppen Feest," at Clinton Community Park, Clinton, Ont. For info. call (519) 523-9559 or 482-3997. See advertisement C.C., Apr. 27/90.
May 19	MARS commencement exercises, 10 a.m., Calvary CRC, Orange City, Iowa. Keynote speaker: Dr. John B. Hulst of Dordt College.
May 25-27	11th Annual Spring Conference for Singles.
May 26	At Brock University, St. Catharines, Ont. For info. and registration call Maria at (416) 935-9380, or Helen at (416) 688-4906. Deadline May 11, 1990.
May 26	Spring festival of music by St. Thomas Ladies' Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir, directed by Jack Dykstra. At 7:30 p.m., CRC, Mount Brydges, Ont.
May 26	Annual A.B.C. Sale, from 9 a.m. to 1 p.m., at Shalom Manor, Grimsby, Ont. Dutch hospitality at its best!
May 26	Mothercare seminar, Guelph, Ont., facilitated by Joanne Paul of Anchor Counselling. For info. call (519) 757-0147.
May 26	Redeemer College graduation, Ancaster, Ont., at 2 p.m. Speaker: EFC's Brian Stiller.
May 30	"Hollands Dag" at CRC, York, Ont. Starts 10 a.m. Speaker: Rev. Harry Vander Windt. For info. call (416) 768-3634 or 765-2945. Thank-you evening for Ray VanderPloeg. At 6:30 p.m. John Knox Chr. School, Woodstock, Ont.

Mid-America Reformed Seminary Commencement

Mid-America Reformed Seminary invites the public to its commencement exercises on

May 19, 1990, at 10:00 a.m.

in the

Calvary Christian Reformed Church of Orange City, IA

Dr. John B. Hulst, president of Dordt College, will give the address entitled "A Word for our World."

Church news

Christian Reformed Church

Calls accepted

— to First, Barrie, Ont., Rev. John Zantingh of Maranatha, Bowmanville, Ont.

Vacationing pastors: If you are planning to visit the Vancouver, B.C., area this summer, Surrey Chr. Ref. Church invites you to occupy our pulpit during June, July and August. Please call (604) 584-5241 or 584-3544.

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June 5-9, 1989 at Redeemer College

 **Redeemer College**
The Christian University

Ancaster, Ontario L9C 3N6
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"Praise His Name With Dancing" (Psalm 149:3)

BALLET MAGNIFICAT is a full-time faith ministry based on the campus of Belhaven College in Jackson, Mississippi. **BALLET MAGNIFICAT** IS planning a tour through Southern Ontario during August, 1990 (August 23-27).

To make arrangements for an engagement in your area, call
(601) 982-1920

Books

Robert VanderVennen, book review editor

Christian living

Growing with life's experiences

Bless Me, Too, My Father, by Katie Funk Wiebe. Kitchener, Ont.: Herald Press, 1988. Softcover, 260 pp. Reviewed by Jane J. de Koning, Willowdale, Ont.

The title of this book comes from scripture, Genesis 27:38. After Jacob has received Isaac's full blessing, Isaac comes in and says to his father, "Do you have only one blessing, my father? Bless me, too, my father."

In this book the highly-regarded Mennonite writer Katie Funk Wiebe tells of the journey of her life. She feels she has reached the last major turning point in her life. She is baffled by her intense feelings when her youngest child leaves the house. She had been widowed 14 years, had raised four children, and had gone back to school for a master's degree so she could teach at the college level. She had gone through many hard times, so now she was puzzled by how hard it was to accept this change.

Wiebe's life story highlights the changes she had to work through. She copes with theological changes and choices in the middle years, which start for different people at different times: at age 40, 50 or 60. She offers her story because she now feels the freedom to speak about it.

One way Wiebe deals with changes and choices is to get a deeper understanding of scripture. She goes to the root of the original biblical languages and studies different translations to gain clarity. What she finds is that women

had a fuller role in worship than the King James translation of the Bible indicates. She loves the rich, dignified and simple language of the King James, so she had a hard time letting go of the familiar translation of, for example, Psalm 68:11, "Great was the company of those that publish the Word of God." Yet the original Hebrew text is explicitly feminine, literally saying, "Great is the company of those women that published the Word of God." So she let go of King James for personal Bible study. Another change worked through.

She is always looking for freshness in her living with the Lord and in community with God's people. "Where is the place of women in the church?" she asks, searching for true answers. But she doesn't like proof texts, about which she says, "We use them primarily to gain control or to manipulate other people, not as a gesture of love."

Live by choice, not default

In her further searching Wiebe comes to acknowledge that she carries around a lot of baggage that needs to be dumped. She had never really owned up to the fact that she was carrying it with her. Then she came to see that she must set goals for herself, with her children gone and the house empty. "To live by choices, not default," is one of her slogans.

I like that and the following statement: "You come alive as a middle-aged adult when you are convinced that as an adult you are capable of more ... and that the range of possibilities is

not fixed."

Wiebe has strongly experienced the Holy Spirit's giving direction to our lives. She seeks that in every phase of her life, her teaching, writing, her public speaking, everything.

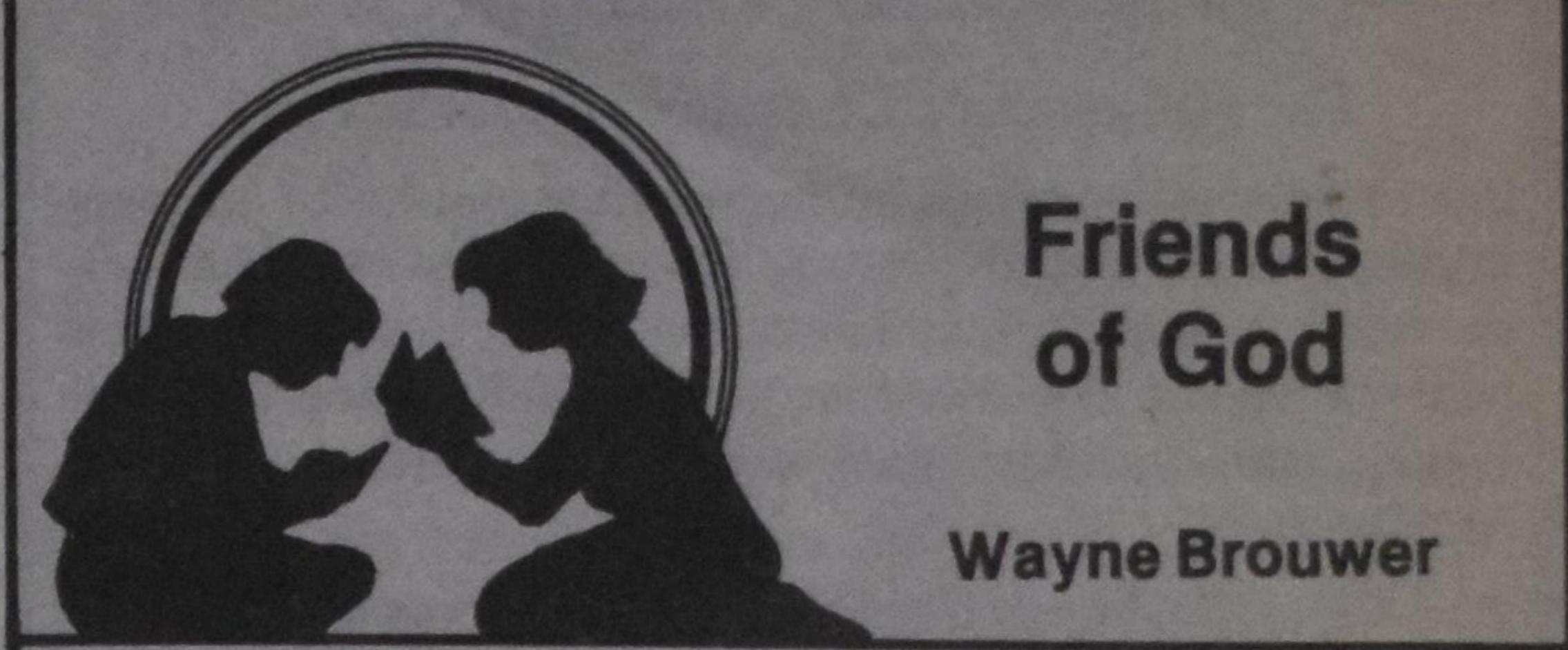
Wiebe takes us through all the ordinary things of daily living, family life, working, church life, etc. She tells of the Depression years which her parents went through when she was a child. Many of her habits were formed during that time; not being wasteful with anything, careful use of electricity, recycling catalogues. She questioned such habits, reaffirming or discarding them.

Easy to identify with

As I read I often found myself living through my own experiences, the changes in my life, my tradition, etc. Often I could identify with what the author was questioning, searching and concluding. Her writing came close to my heart. This book is especially for women, but not only for women. Learning the art of living is for all people.

Wiebe also mentioned how important it was for her to receive God's blessing and the blessing of the church, so that being blessed, she can be a blessing to others.

I greatly enjoyed reading this book and highly recommend it to help you recognize the changes in your own journey through life. A great addition to any church library.



Friends of God

Wayne Brouwer

Security

"God makes her secure forever" (Psalm 48:8).

Last year *Newsweek* carried a little article about a fortunetellers' convention in Dublin, Ireland. Palm readers, crystal ball gazers, and astrologers from all around the world got together for a week to compare notes and to make some new predictions.

But while they were there, all these people who are supposed to know what tomorrow will bring, a thief got into the building. He stole their crystal balls and tarot cards! The police laughed when they came to investigate. "Didn't you know this was going to happen?" they asked. "Couldn't you predict it?"

Worry

Who can tell what tomorrow will bring? We hope; we dream; we plan. Or we just stumble into it. But the uncertainty of it all sometimes gives us more than a little fear.

British wit G.K. Chesterton was once asked by a reporter, "If you were a minister and you had only one sermon to preach, what would it be about?" Chesterton didn't hesitate for a minute. He shot back, "I'd preach about worry!" He knew his world. He knew the people around him. And most of all he knew his own heart.

Paralysis

That kind of fear, in the changing times of today's newspaper, can work a deadly paralysis in our souls. The Psalmist knew that fear in his world, fear of a fall, fear of failure, fear of factors beyond his control. It's the same fear that's written in the eyes of all who take the changing circumstances of our world seriously. Not that long ago a young husband told me about his marriage. He enjoyed it very much. But children? Just now? With the way the world was going? He and his wife didn't know if they could even think of bringing a little one into the uncertainty of a world in turmoil!

Put the brakes on!

A place to stand

But the Psalmist knows more than a shaking world. He knows the security of God. Times may change, kingdoms may totter, Eastern Europe may rock, the drug wars may escalate, cancer and toxic groundwater may threaten, but God will still be the strength of the community of faith. He remains the steady rock for those who know where to stand. "This God is our God for ever and ever!" shouts the Psalmist. "He will be our guide, even to the end!" (v. 14).

One writer tells of what that means in a very personal way. He attended a business conference some time ago. Awards were being given for the outstanding achievements during that year. One woman received her company's top honour. She came to the podium, clutched her trophy and beamed at the crowd. There were over 3,000 people in the auditorium but she looked at only one, her supervisor, Joan.

The woman told of the difficult times that she'd gone through a couple years earlier; of the personal problems that she'd experienced; of how her work had suffered and how people around her had turned away. They thought she was done for, that she couldn't make it, that she was a loser.

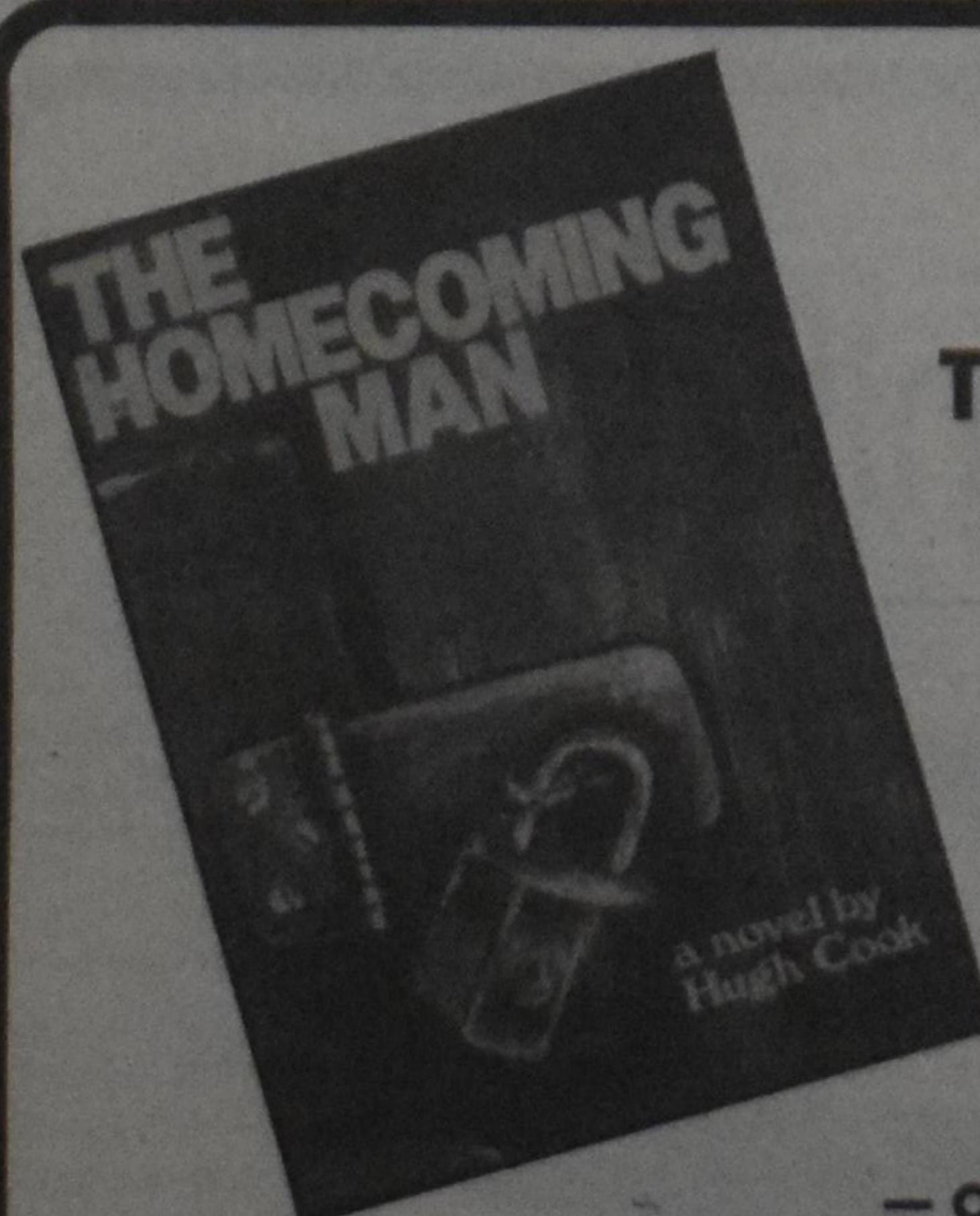
And she thought so too! She had called Joan several times, a letter of resignation in hand. She'd decided to quit. She was a failure.

But Joan said, "Let's just wait a little bit longer. Give it one more try! I never would have hired you if I didn't think you could handle it!"

The woman's voice broke and tears streamed down her cheeks. And she said softly, "Joan believed in me more than I believed in myself!"

And isn't that the message of the gospel? In the middle of a tottering world, with shaky foundations, the Father of all wraps us in his strong arms. And life can begin again!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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— The Hamilton Spectator

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